

THE
W O R L D S
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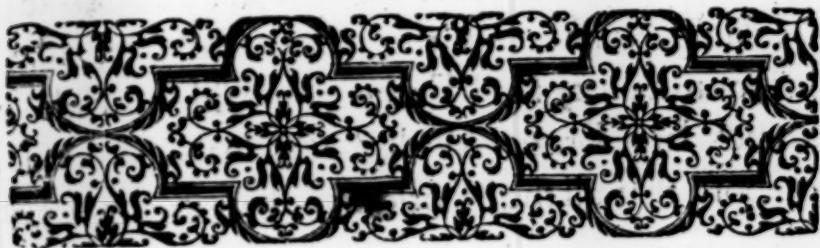
W R I T T E N
By the Thrice Noble, Illustrious, and most Excellent
P R I N C E S S,
T H E
Duchess of Newcastle.

The Second Edition.



L O N D O N,
Printed by *A. Maxwell*, in the Year 1671.





A Dedication T O FORTUNE.

I Dedicate this Book to *Fortune*, who I believe is a Powerful Princess; since whatsoever she favours, the World admires, whether it be worthy of admiration, or no; and whatsoever she frowns on, the World runs from, as a Plaguy-Infection; and not only shuns, but exclaims against it, although it be Virtue her self: But that which is most to be lamented, is, that the strictest Votresses to Virtue, turn Reprobates, become Infidels; and with false and superstitious Devotion, worship Golden Fortune; and Flatterers, which are her Priests, offer false Praises upon her Altar.

Wherefore if Fortune please, she may with her helping-hand place my Book in Fame's high Tower;

A Dedication to Fortune.

where every Word, like a Cymball, shall make a
Tinkling Noise; and the whole Volume, like a
Cannon-Bullet, shall Eccho from Side to Side of
Fame's large Brazen Walls; and make so loud a
Report, that all the World shall hear it.

But if not favour'd, then my Book must dye,
And in the Grave of Dark Oblivion lye.

TO



TO HIS
G R A C E
T H E
Duke of Newcastle.

My Lord,

THE reason why I have not dedicated any of my particular Books to your Grace, is, that when I have writ all I mean to print, I intend (if I live) to Dedicate all my Works together unto you, and not by Parcels: for you are indeed my Wit's Patron; which I acknowledg, not to lay the Defects that may be found in my Writings, to your charge (for, upon my Conscience, all the Faults are mine own); but to confess, that if there be any Wit, or any thing worthy of Commendation, they are the Crumbs I gathered from your Discourse, which have fed my Fancy: and though I do not write the same way you write, yet

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I imi-

I imitate Nature, which works upon Eternal Matter; mincing, cutting, and carving it out into several Forms and Figures: for, had not Nature Matter to work upon, she would become useless. So that Eternal Matter makes Nature work, but Nature makes not Eternal Matter. Thus she is but as a labouring-Servant. And as in Eternal Matter there lives Spirit and Motion, which is Life and Knowledge; so in your Discourse lives Sense and Reason; in your Wit, Delight and Pleasure; in your Mind, Honour and Honesty; in your Actions, Valour and Prudence; in your Prosperity, Generosity and Humility; in your Misfortunes, Patience and Magnanimity; in your Friendship, Truth and Constancy; to your King and Countrey, Fidelity and Loyalty; to your Neighbours, Affability and Kindness; to your Enemies, Pardon and Pity; which is the happiness of

Your Grace's honest Wife

and humble Servant,

Margaret Newcastle.

An

*An Epistle that was writ before the death of the
Noble Sir Charles Cavendish, my most Noble
Brother-in-law.*

Noble Sir,



Although I am absent from your Person,
yet not from your Favours, which are
too great to be worn out, either by di-
stance of Time or Place; and you are
so excellent and Divine an Architect, that your
Generosity never missed the true Measure of Mi-
sery. May our payment of Prayers be justly re-
turned you, in Blessings from Heaven; and as your
Bounty runs a Race with Necessity; so may your
Merit win the Bell of Fame; which Bell I wish
may sound in every Ear, and as long as there be
Ears to hear;

So that your Name may live still in Report,
When your sweet Soul is gone to Heav'ns Court.

Sir,

Your humble and dutiful Servant,

Margaret Newcastle.

AD-





A D V E R T I S E M E N T
T O T H E
R E A D E R.

MOST of this Book was written five years since; and was lock'd up in a Trunk, as if it had been buried in a Grave; but when I came back from England, I gave it a Resurrection: After a view, I judg'd it not so well done, but that a little more care might have plac'd the words so, that the Language might have run smother, which would have given the Sense a greater lustre; but I being of a lazie disposition, did chuse to let it go into the World with its Defects, rather than take the pains to refine it: Besides, to me it seem'd as if I had built a House, and not liking the form after it was built, must be forced to take it in pieces, and re-build it again, to make it of that fashion I would have it, or be contented with it as it was: which considering with my self, I found it would be as
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great a charge of Time and Pains, as if I should build a new one on another Ground; and there is certainly more Pleasure and Delight in making than in mending: I verily believe, that my Neighbours, which are my Readers, would have found fault with it, though I had done it as well as I could; and they can but dispraise it as it is: But I am so well armed with carelessness, that their Censures can never enter to vex me with Wounds of Discontent. Howsoever, I have my delight in writing Books, and having them printed; and if any take a delight to read them, I will not thank them for it: for if anything please them, they are to thank me for so much pleasure; and if it be naught, I had rather they had left it unread. But I pray those that do not like my Book, which is my House, to pass it by; since I have not any entertainment fit for their Palats.

I desire those that will read this Book, to read every Chapter clearly, without long stops and stays: for it is with Writers as it is with men, whose ill-affected Fashion or Garb, takes away the natural and graceful form of the Person. To read lamely or crookedly, and not evenly, smoothly, and thoroughly, entangles the sense. Nay, the very sound of the Voice will seem to alter the sense of the Theme; and though the Sense will be there in despite of the ill Voice, or ill Reading; yet it will be concealed, or discovered to its disadvantage: As an ill Musician (or indeed one that cannot play at all), instead of playing, puts the Fiddle out of tune, and

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and causeth a discord; which if well play'd upon, would sound harmoniously: or if he can play but one Tune, he plays it on all sorts of Instruments: So some will read with one Tone or Sound of Voice, though the Passions and Numbers are different: and some again, in reading, wind up their Voices to such a passionate scrue, that they whine or squeal, rather than speak or read: others fold up their Voices with such distinctions, that they make that triangular, which is four-square; and that narrow, which should be broad; and that high, which should be low; and low, that should be high: and some again read so fast, that the Sense is lost in the Race. So that Writings sound good or bad, as the Readers, and not as their Authors are: and indeed, such advantage a good or ill Reader hath, that those that read well, shall give a grace to a foolish Author; and those that read ill, do disgrace a wise and a witty one. But there are two sorts of Readers; the one that reads to himself, and for his own benefit; the other, to benefit another by bearing it: In the first, there is required a good Judgment, and a ready Understanding; in the other, a good Voice, and a graceful Delivery: so that a Writer must have a double desire; the one, that he may write well; the other, that he may be read well; of which my desire is the more earnest, because I know my Writings are not strong enough to bear an ill Reader: Wherefore I entreat so much favour, as to give it its own Countenance; wherein you will oblige the Writer to be

Yours,
M.N.



The Preface.

stung to death. So I shall be condemned of all sides; but Truth will help to defend me.

True it is, our Sex make great complaints, that men from their first Creation usurped a Supremacy to themselves, although we were made equal by Nature: Which Tyrannical Government they have kept ever since; so that we could never come to be free, but rather more and more enslaved; using us either like Children, Fools, or Subjects, in flattering or threatening us, in alluring or forcing us to obey; and will not let us divide the World equally with them; that is, to Govern and Command, to Direct and Dispose, as they do: Which Slavery hath so dejected our Spirits, that we are become so stupid, that Beasts being but a degree below us, Men use us but a degree above Beasts: Whereas in Nature we have as clear an understanding as Men, if we were bred in Schools to mature our Brains, and to manure our Understandings, that we might bring forth the Fruits of Knowledg.

To speak truth, Men have great reason to give us no share in their Governments; for there is great difference betwixt the Masculine Brain and the Feminine; the Masculine Strength and the Feminine: for could we chuse, out of the world, two of the ablest Brains and strongest Bodies of each Sex, there would be great difference in the
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Understanding and Strength: for Nature hath made Man's Body more able to endure Labour, and Man's Brain more clear to understand and contrive, than those of Women; and as great a difference there is between them, as there is between the longest and strongest Willow, compared to the strongest and largest Oak. Though they be both Trees, yet the Willow is but a yeelding Vegetable, not fit nor proper to build Houses and Ships, as the Oak, whose strength can grapple with the greatest Winds, and plow the Furrows in the Deep. It is true, the Willow may make fine Arbours and Bowers, winding and twisting its wreathy stalks about, to make a Shadow to eclipse the Light; or as a leight Shield to keep off the sharp Arrows of the Sun, which cannot wound deep, because they flye far before they touch the Earth. Men and Women may also be compared to the Black-Birds, where the Hen can never sing with so strong and loud a Voice, nor so clear and perfect Notes, as the Cock; her Breast being not made with strength to strain so high: Even so Women can never have so strong Judgment, nor clear Understanding, nor so perfect Rhetorick, as to speak Orations with that Eloquence, nor to Perswade so forcibly, to Command so powerfully, to Entice so subtilly, and to Insinuate so gently and softly into the Souls of Men.

They

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They may also be compared to the Sun and Moon, according to the description in the Holy Writ, which saith, *God made two great Lights, the one to Rule the Day, the other the Night*: So Man is made to govern Commonwealths, and Women their private Families: And we find by experience, that the Sun is more Dry, Hot, Active, and Powerful every way, than the Moon: besides, the Sun is of a more strong and ruddier Complexion than the Moon: for we find she is Pale and Wan, Cold, Moist, and Slow in all her Operations: and if it be (as Philosophers hold) that the Moon hath no Light but what it borrows from the Sun; so Women have no Strength nor Light of Understanding, but what is given them from Men.

This is the reason why we are not Mathematicians, Arithmeticians, Logicians, Geometricians, Cosmographers, and the like. This is the reason we are not Witty Poets, Eloquent Orators, Subtil Schoolmen, Excellent Chymists, Rare Musicians, Curious Limners: This is the reason we are not Navigators, Architects, Exact Surveyers, Inventive Artizans: This is the reason why we are not Skilful Soldiers, Politick Statists, Dispatchful Secretaries, or Conquering *Cæsars*; and our Governments would be weak, had we not Masculine Spirits and Counsellors to advise us.

And

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And for our Strength, we should make but feeble Mariners to tug and pull up great Ropes and weighty Sails in blustering Storms, if there were no other Pilots than the Feminine Sex; neither would there be such Commerce of Nations as there is; nor would there be so much Gold and Silver, and other Minerals, fetch'd out of the Bowels of the Earth, if there were none but Feminine hands to use the Pick-axe and Spade; nor so many Cities built, if there were none but Women-Labourers to cut out great Quarries of Stone, and to hew down great Timber-Trees; neither would there be such Barrs of Iron, if none but Women were to melt and hammer them out, whose weak Spirits would be suffocated, and so faint with the heat, that their small Arms would sooner break, than lift up such a weight; and beat out their Life, in striving to beat out a Wedg: Neither would there be such Steeples and Pyramids as there have been in this World, if there were no other than our tender Feet to climb; nor could our Brains endure the height, we should soon grow dizzy, and fall down drunk with too much thin Air. Neither have VVomen such hard Chests and strong Lungs to keep in so much breath, to dive to the bottom of the Sea, to fetch up the Treasures that lye in the watry VVomb: Neither can VVomen bring the furious and wild Horse to
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the Bit, quenching his fiery Courage, and bridling his strong swift speed.

This is the reason we are not so active in Exercise, nor able to endure hard Labour, nor far Travels, nor to bear weighty Burthens, to run long Journeys, and many the like Actions which we by Nature are not made fit for: It is true, Education and Custom may add something to harden us, yet never to make us so strong as the strongest of Men, whose Sinews are tuffer, and Bones stronger, and Joints closer, and Flesh firmer, than ours are, as all Ages have shewn, and Times have proved. VVhat VVoman was ever so strong as *Sampson*, or so swift as *Hazael*?

Neither have VVomen such tempered Brains as Men, such high Imaginations, such subtil Conceptions, such fine Inventions, such solid Reasons, and such sound Judgment; such prudent Fore cast, such constant Resolutions, such quick, sharp, and ready-flowing Wits. What Women ever made such Laws as *Moses*, *Licurgus*, or *Solon*, did? What Woman was ever so wise as *Solomon*, or *Aristotle*? So politick as *Achitophel*? So eloquent as *Tully*? So demonstrative as *Euclid*? So inventive as *Seth* or *Archimedes*? It was not a Woman that found out the Card and Needle, and the use of the Loadstone. It was not a Woman that invented Perspective-Glasses to pierce into the Moon. It was
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not a Woman that found out the invention of Letters, and the Art of Printing. It was not a Woman that found out the invention of Gunpowder, and the Art of Guns. What Women were such Soldiers as *Hannibal*, *Cæsar*, *Tamberlain*, *Alexander*, and *Scanderbeg*? VVhat VVoman was such a Chymist as *Paracelsus*? Such a Physician as *Hippocrates*, or *Galen*? Such a Poet as *Homer*? Such a Painter as *Apelles*? Such a Carver as *Pigmalion*? Such an Architect as *Vitruvius*? Such a Musician as *Orpheus*? VVhat VVomen ever found out the Antipodes in Imagination, before they were found out by Navigation, as a Bishop did? Or what did we ever do but, like Apes, by Imitation?

VVherefore VVomen can have no reason to complain of being Subjects, as if it was a hindrance from thinking; for Thoughts are free, nor can ever be enslaved: and we are not hindered from studying, since we are allowed so much idle time, that we know not how to pass it away, but may as well read in our Closets, as Men in their Colledges; and Contemplation is as free to us as to Men. Besides, most Scholars marry; and their Heads are so full of their School-Lectures, that they preach them over to their VVives when they come home; so that they know as well what was spoke, as if they had been there.

Though most of our Sex are bred up to the
Needle

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Needle and Spindle, yet some are bred in the public Theaters of the world: wherefore if Nature had made our Brains of the same temper with Mens, we should have had as clear Speculation, and had been as Ingenious and Inventive as Men; but we find by the Effects she hath not.

Thus we may see by the weakness of our Actions, the Constitution of our Bodies; and by our Knowledg, the temper of our Brains; by our unsettled Resolutions, and inconstancy to our Promises, the perverseness of our VVills; by our facile Natures, violence in our Passions, superstitions in our Devotions, you may know our Humours: we have more VVit than Judgment; are more Active than Industrious; we have more Courage than Conduct; more VVill than Strength; more Curiosity than Secrecy; more Vanity than good Huswifry; more Complaints than Pains; more Jealousie than Love; more Tears than Sorrow; more Stupidity than Patience; more Pride than Affability; more Beauty than Constancy; more Ill Nature than Good.

Besides, the Education and liberty of Conversation which men have, is both unfit and dangerous to our Sex; knowing, that we may bear and bring forth Branches from a wrong Stock, by which every man would come to lose the property of their own Children: But Nature, out of love to the
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Generation of Men, hath made Women to be governed by Men, giving them strength to rule, and Power to use their Authority.

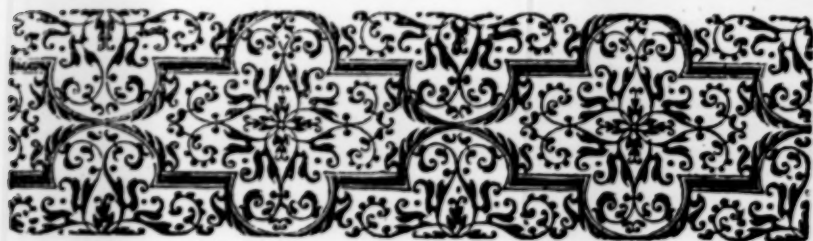
And though it seem to be natural, that generally all Women are weaker than Men, both in Body and Understanding; and that the wisest Woman is not so wise as the wisest Man, wherefore not so fit to Rule; yet some are far wiser than some Men: Like Earth; for some Ground, though it be barren by Nature, yet being well mucked, and well manured, may bear plentiful Crops, and sprout forth divers sorts of Flowers, when the fertiller and richer Ground shall grow rank and corrupt, bringing nothing but gross and stinking weeds, for want of Tillage. So Women by Education may come to be far more knowing and learned than some Rustick and Rude-bred men.

Besides, it is to be observed, that Nature hath Degrees in all her Mixtures and Temperaments, not only in her servile works, but in one and the same Matter and Form of Creatures, throughout all her Creations. Again, it is to be observed, that although Nature hath not made Women so strong of Body and so clear of Understanding as the ablest of Men, yet she hath made them fairer, softer, slenderer, and more delicate than they; separating, as it were, the finer parts from the grosser; which seems as if Nature had made Women as pure white Manchet for
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her own Table and Palat; whereas Men are like coarse Household-Bread which the Servants feed on: and if she hath not tempered VVomens Brains to that height of Understanding, nor hath put in such strong Imaginations; yet she hath mixed them with Sugar of sweet Conceits: and if she hath not planted in their Dispositions such firm Resolutions, yet she hath sowed gentle and willing Obedience: and though she hath not filled the mind with such Heroick Gallantry, yet she hath laid in tender Affections, as Love, Piety, Charity, Clemency, Patience, Humility, and the like, which makes them nearest to resemble Angels, which are the perfectest of all her VVorks; where men, by their Ambitions, Extortion, Fury, and Cruelty, resemble the Devil: But some VVomen are like Devils too, when they are possesst with those Evils: and the best of men by their Heroick magnanimous minds, by their Ingenious and Inventive VVit, by their strong Judgments, by their prudent Fore-cast, and wise management, are like to Gods.

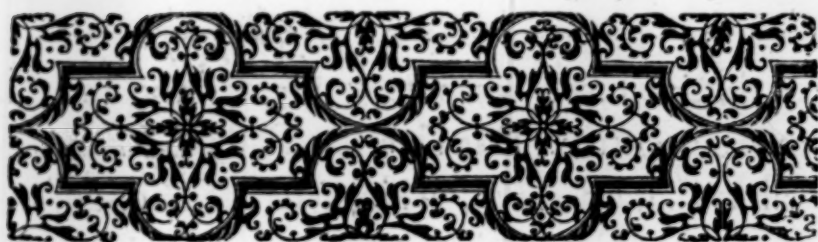
THE



The Duke of *Newcastle* upon his Duchefs's
WORLD'S OLIO.

THE *World*, to the *V*World's Olio we invite,
And hope these severall Cates may you delight.
It is the Mistris of the Feast her Wish,
Who all these various Sorts cook'd in Wit's Dish:
For severall Palats, here is of the Best,
With Aromatick Spice of Fancy drest;
And wholesom Herbs of Judgment, for the Tast
Healthful and Nourishing. This Dish will last
To feast your Nephews all, if you can fit
The Marriage-Act, to get your Children Wit.
For stronger Stomacks, Ven'son; if that fail,
And you grow queasie, then the Lady Quail,
Or the plump Partridg, tast; the Pheasant, do.
Thus feast your Souls, the Bodies look you to.
An Olio of Confections, not refrain;
For here's a Sumptuous Banquet for your Brain.

THE



The World's Olio.

Book I. Part I.

What the desire of Fame proceeds from.

THE desire of *Fame* proceeds from a doubt of an after-being. And *Fame* is a report that travels far, and many times lives long: and the older it groweth, the more it flourishes; and is more particularly a man's own, than the Child of his Loins: for *Fame* is a Child of his *Merit*, which hath no Co-partners in it; but many times the Child of his Loins deceives the Parent; and instead of keeping the Father's *Fame*, brings him an *Infamy*, as being a Coward, a Traitor, a Lyar, a Fool, or the like; which the World (being apt to cast aspersions) will judg they were

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qualities he had by inheritance from his Father: whereas the Actions that his *Merits* beget, will never deceive him, when they are rightly and honourably gotten. But there be Bastard-*Fames*, as well as Bastard-*Issues*, which Men of Honour will never own. But all those that are born, are not so fruitful as to have Issues of their Brain, or so fortunate as to overcome their Enemies, or so rich as to build Towers and Castles, or Monuments of *Fame*; or so happy, as to have such advantages that may shew their own Worth and Abilities. Those that cannot leave a Child of *Fame*, must content themselves to live a life of quiet: for *Fame* is seldom gotten with ease, but commonly with pains and labour, danger and trouble, and oftentimes with loss of life it self.

The Reward of Fame.

IT is a Justice to a man's self, and no vain Ostentation or bragging, to write or speak truly of his own good Services to his King and Countrey (which none knows better than they), that the World may know them so, as to be remembred with love and honour. For, though *Fame* is not always a true Recorder, yet it is a loud Reporter; which is a more certain Reward to *Merits*, than from Kings and States: for, Kings and States most
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commonly receive the Service, and forget the Reward; and many times give Disgrace instead of Honour, and Death for Life. Whereas *Fame* is so prodigal to those she entertains, that she will cozen the rest of the World, to contribute to her particular Friends: But Time, the reviver of all, removes this sound farther off, and many times extinguisheth it quite: yet *Fame*, the older she is, although she be lame, and goeth upon Crutches, the more Lovers and Admirers she gains: neither is Envy so sharp-toothed as to hurt her; and many are proud, not only to be acquainted with her, but in being able to mention her: So honourable is ancient *Fame*.

Of Fame and Infamy.

SOME love the life of their Memory so well, that they would chuse to be remembered by the World as Fools, rather than to be forgotten as Beasts; which is, rather to live in *infamy*, than to dye in *obscurity*. For *Infamy* is a loud *Reproach*, whereas *Fame* is a loud *Applause*; yet neither of them are got by ordinary means, but by *Extreams*, either by Nature, Fortune, or Fate; which make them ring so loud, that the sound is to be heard through many Nations, and will live in many Ages. But *Infamy* hath this advantage, that it lives

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longer;

longer, and strikes harder upon the Ears of the World, than *Fame* doth.

*Fame makes a difference between Man
and Beast.*

NEXT the being born to the glory of God, Man is born to produce a *Fame* by some particular Acts, to prove himself a Man; unless we shall say, there is no difference in Nature between Man and Beast: for Beasts, when they are dead, the rest of the Beasts retain not their memory from one posterity to another, that we can perceive (and we study the natures of Beasts, and their way, so subtilly, as surely we should discover somewhat): But the difference betwixt Man and Beast (to speak naturally, and without any relation to Divine Influence) is, that dead Men live in living Men; whereas Beasts dye without Record of Beasts. So that those men that dye in Oblivion, are Beasts by nature: for the rational Soul in Man, is a work of Nature, as well as the Body; and therefore ought to be taught by Nature to be as industrious to get a *Fame* to live to after-ages, as the Body to get food for present life: For, as Nature's Principles are created to produce some Effects; so the Soul to produce *Fame*.

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What makes Fame speak loudest.

THose *Fames* that are gotten in the Warrs, sound louder than those that are gotten in Peace, by reason Warr is a disturber, and causeth a violent motion, like a Tempest at Sea, or a Storm at Land; it raiseth up Discord, Fear, and Fury; it swallows up Industry, it pulls up the root of Plenty, it murders Natural affection; and makes such a noise where it is, that all the World besides is enquiring and listning after it, for fear of being surpris'd: so that the World follows the Noise, as much as the Noise follows them.

The Fame of Valour and Wisdom.

IT is a better and more certain Reputation, to have the *Fame* of being a *Wise Man*, than of a *Man of Courage*; because every man that is *Wise*, hath *Courage*: but he that is a *Coward*, cannot be *Wise*; because *Fear* puts him out of the right way. But there be many men that have *Courage*, which be not *Wise*: for, *Courage* is only a resolution of the mind, either to act or suffer, and to destroy or be destroyed. So that *Courage* doth not direct and guide, as *Wisdom* doth; but dares and executes. Besides, *Wisdom* is more to be admired, because it is

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rarer:

rarer: for, where scarce one *Wise Man* is found in an Age, there be *Men of Courage* whole Armies full in every Age: neither is *Wisdom's Fame* subject to *Fortune*, as that of *Courage* is; for *Wisdom* makes *Fortune* her Servant, and uses all Times and Accidents to her advantage; and the worse her *Fortune* is, the greater she appears: whereas the *Fame* of *Courage* is a Slave to *Fortune*, and only flourishes in her smiles, but is buried in her frowns.

It is true, *Courage* is a Virtue that defends and protects its Countrey, and keeps an Enemy in awe; yet it is a Virtue that is only exercised in Destruction, in the patient suffering of his own, or the acting of another. And whereas *Wisdom* is always exercised in uniting and composing, searching and leading into the ways of Peace; *Courage* chuseth and searcheth for the ways of Danger, and courts it as his loveliest and beautifullest Mistress; and is many times so courageous, that it forceth her, and had rather dye in the mouth of Danger, than live in the arms of Peace.

Why Men write Books.

SOME say, Men write Books, not so much to benefit the World, as out of love to *Fame*, thinking to gain the honour of Reputation: but surely Men are so delighted with their own Conceits, especially

especially *fine* and *new* ones, that were it a *sin* or *infamy*, they would write them, to see their beauty and enjoy them, and so become unlawful Lovers. Besides, thoughts would be lost, if not put into writing; for Writing is the picture of Thoughts, which Shadows last longer than Men: and surely, Men would commit secret Idolatry to their own Wit, if they had not Applause to satisfy them, and Examples to humble them: for every several Man, if Wit were not discovered, would think none had it but he: for Men take pleasure first in their own Fancies, and after seek to gain the approving-Opinions of others; which *Opinions* are like Women's *Dressings*: for some will get such advantage in putting on their Clothes, that although they have *ill Faces*, and not so *exact Bodies*, yet will make a better shew than those that are *well-favoured*, and *neatly shaped*, with disordered Attire. So some Men are so happy in their Language and Delivery, that it beautifies and adorns their Wit; without which, it would be like an unpolished Diamond. But great is the difference: for, to create a Fancy, is to be like a God; but to make neat and new Words, is to be like a Taylor.

Of several Writings.

WRitings that are set forth in Books, and other ways, are of several and different natures: for some, like Magistrates and Fathers, do reprove and endeavour to reclaim the World, and Men, as *Moral Philosophers*; others, like *Attorneys*, do inform them, as *Historians*: some, like *Lawyers*, do plead in the behalf of some former *Writings*, and act against others, as *Controversers*: some, like *Ambitious Tyrants*, that would kill all that stand in their way, as *Casuits*: some, like *Challengers*, as *Logicians*: some, like *Scouts*, as *Natural Philosophers*, who do not always bring true Intelligence: some like *Hang-men*, as the *Scepticks*, that strive to strangle not only all Opinions, but all Knowledge: some, like *Embassadors* that are sent to condole and congratulate, as Books of *Humiliation* and *Thanksgiving*: some like *Merchants*, as *Translators*, which traffick out of one Language into another: some like *painted faces*, as *Oratory*: some, like *Jubilees*, to recreate, rejoyce, and delight the spirits of men, as *Poetry*: some like *Bawds*, to intice the Minds, as *Amorous Romances*: some like *Pits*, that one must go many Fathoms deep to find the bottom, neither do they always reach it, as those that are called *strong Lines*: some like *Conjurers*, that fright with
their

their threatenng Prophecies: some like *Cut-purses*, that steal from the *Writings* of others: some like *Juglers*, that would have Falshood appear for Truth: some like *Mountebanks*, that deceive, and give more Words than Matter: some like *Echoes*, which commonly answer to another's Voice: some like *Buffoons*, that laugh and jest at all: and some like *Flatterers*, that praise all: and some like *Malecontents*, that complain against all: and some like *God*, who is full of Truth, and gives a due to all De-servers: and some like *Devils*, that slander all.

Of the motion of Thoughts in Speaking and Writing.

THose that have very quick *Thoughts*, shall speak readier than write; because in speaking they are not tyed to any stile or number: besides, in speaking, *Thoughts* lye loose and careless; but in writing they are gathered up, and are like water in a Cup whose mouth is held downward; for every drop striving to be out first, stops the passage: or like the common people in an uproar, that run without any order, and disperse without success; when slow and strong *Thoughts* come well-armed, and in good order; discharge with courage, and go off with honour.

The Motion of Poets Thoughts.

THE *Thoughts* of *Poets* must be quick ; yet so, that they must go Even without justling ; strong without striving ; nimble without stumbling : for, their *Thoughts* must be as an Instrument well strung, and justly tuned to Harmony.

Great Scholars are not excellent Poets.

S*cholars* are never good *Poets* : for they incorporate too much into other men, which makes them become less themselves ; whereby great *Scholars* are metamorphos'd or transform'd into as many several shapes, as they read Authors ; which makes them monstrous ; and their Head is nothing but a Lumbard , and a Wardrobe stuff with old Commodities. So it is worse to be a learned *Poet*, than a *Poet* unlearned : but , that which makes a good *Poet* , is that which makes a good *Privy-Councillor* ; which is, Observation and Experience, got by *Time* and *Company*.

Wit

Wit mistaken.

THEY are not mistaken, that think all *Poets Wits*: but those are mistaken, that think there is no other *Wit* but in *Poets*; or think *Wit* lyes in meer Jest, or only in Words, or Method, or Scholastical Knowledg: for many may be very wise, and knowing, yet have not much *Wit*: not but *Wit* may be in every one of these before-mentioned; for *Wit* makes use of all things: but *Wit* is the purest Element, and swiftest Motion of the Brain: it is the Essence of Thoughts; it incircles all things: and a true *Wit* is like the *Elixir*, that keeps Nature always fresh and young.

Some think *Wit* no *Wit*, when it is not understood: but surely, a foolish Hearer makes not the *Wit* the less, although it loseth its aim if none knows it but the Author.

A Comparifon betwixt Learning and Wit.

IT is a great Mistake in some, who think that great *Scholars* are great *Wits*, because great *Scholars*: for, there is as great a difference, as betwixt a Natural Inheritance that is Entailed, and cannot be sold; and a Tenant that makes use of the Land, and pays the Rent due to the Landlord, which

which is the Author: or a Scholar is like a great Merchant, that trafficks in most Countreys for transportable Commodities, and his Head is the Ware-house to lay those Goods in. Now (may some say) they are become his own, since he bought them. It is true, they are so, to keep them, or make use of them, or to sell and traffick with them, by imparting them to petty Merchants, which are young Students and Scholars: but otherwise, they are no more his, than when they were in the Author's Head, before they were published; but only by Retail: for, *VVit* is the Child of Nature; neither hath she made any thing so like her self as it. Nay, she hath made it to out-do her self: for, though Nature hath not only made this World, but may be thought, in reason, to have made many others, and so a world of Worlds; yet *VVit* creates, in its imaginations, not only Worlds, but * Heavens and Hells, Gods and Devils; only it wants the Materials to put them into Bodies, and give them a Figure and Colour.

* I mean
Corporcal
Gods and
Devils,
Heavens
and Hells.

The Advantage of Poetry and History.

POETS make us see our Errors, What we should follow, and what we should shun: for, *Poe-try* revives the spirits, it animates the mind, it creates wit in the *Reader's* Brain, it is a Shop of
curious

curious Varieties, where every one may see for their love, and buy for their pains; and a true *Poet* is like a *Spider*, that spins all out of her own bowels; and though the web be artificial, yet that Art is natural. But, as *Poets* make us find out our own Errors; so *History* shews us the Errors of others, and gives us advantage, by enabling us to look back to former times: for it encreaseth and strengthens men's Courage, by reading their Battels; it begets Patience, in reading their Miseries; it humbles the Mind, in perceiving the changes of Fortune; makes men witty, in reading their Orations; Civil, in knowing their Ceremonies. So that *History* is a repetition of things past, and is bound to write nothing but what hath been done; and *Poetry* is a recreation for times present, which is neither bound to Line nor Level.

The difference between Poesie and History.

THERE is as much difference between a *Poet's* stile, and an *Historian's*, as betwixt a *French Galliard*, and a *Spanish Pavin*: and besides, *Poetry* is most Fiction, and *History* should be Truth; *Poesie* may be Phantastical, *History* must be Grave. *Poesie* is to move Passions, *History* is to confirm Truth. *History* draws the Mind to look back, *Poesie* to look right forth. *Poesie* is simlizing, *History* is repetition.

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Poesie

Poesie is beautiful and spritely, *History* is brown and lovely; *Poesie* goeth upon its own ground, but *History* goeth upon the ground of others.

Of Historians and Poets.

TRUTH should be the guide of an *Historian*; yet the truth of *History* should not be drest in *Poetical Fancies*, but with grave *Rhetorick*. Truth should be delivered civilly, not rudely; it should be ushered in with Eloquence: for, Truth should be delivered smoothly, comely, sweetly, and harmoniously; not rudely, roughly, basely, fantastically, nor contemptibly. But a *Poet* will never make a good *Historian*, because he is too full of Fancy and Invention, which may disturb his way: for a *Poet*, though he useth Numbers, yet he keeps no Reckoning; whereas an *Historian* makes an exact Account. But as an *Historian's* Brain is too slow for a *Poet's*, so a *Poet's* Brain is too quick for an *Historian's*.

A Poet is the best General Judg.

A *Natural Philosopher* may judg well the motions of the Elements; and a *Moral*, the dividing or dissecting of Passions, or framing of Commonwealths: but there is much division amongst them of the way. So a *Divine* may judg well of the

the Mystery of Religion, although there is as much contradiction amongst them, as with the *Philosophers*. So *Historians* may judg of some particulars, being conversant in the action of times; but *Logicians* seldom: for, if Judgment be the last act of Reasoning, as it is, or it is not, in which *Logicians* seldome come to a conclusion; nor *Mathematicians*, if their chief study be *Arithmetick*; for then they are too much addicted to Multiply and Subtract. Most of these afore-mentioned, are too hard set in intricate studies, and dwell too long upon them; at least, their particular Judgments had need be good, for their time will not give them leave to consider of many things. But *Poets* are quick of Invention, easie to conceive, ready in executing, and flye over all the World; yet not so swiftly, but they take a strict notice of all things, and know perfectly the Laws and Ways, which enable them to judg more uprightly; and having an universal Knowledg joined to their natural Wit, makes them the best general Judges. For a good *Poet* hath *distinguishment*, which is *judgment*; as well as *similizing*, which is *fancy*: I mean not those *Poets* which can only *Rhyme*, but those *Poets* which can *Reason*: not those that have most *Art*, but those that have most *Nature*: for he is not a good *Poet*, that is not born one.

The difference of Poetry.

POETS most usually put their Fancies into Verse or Scenes: for Verse is numbred Fancy, and Scenes are distinguishings of Humours: the Scenes are most commonly acted upon Theaters; for Action is the life of Humour: besides, they clear the understanding, and make a deeper impression in the mind of the Spectators, than when they are only read. And these expressions of Humours, do not only shew Errors that are past, or those that may come; but Vices that are to be shunned, and Virtues that are to be followed. Besides, they beget hate to the one, by discovering the deformities; and love to the other, by the expressing of her Beauty, which is beneficial, and a good instruction to the ignorant lives of men. But the meaner and smaller Poets, if they may have the honourable Name of Poets, do more harm than good: for their Scenes are rather *Romancical* Tales, than the Expressions of Men's Natures; in which they only teach effeminate Men, and foolish Women, to be whining Lovers. And there be others, although they be good Poets, yet they are ill-natured ones, and so crabbed, as they corrode both the Ear and the Mind; in which they seem to observe the ill Humours more than the good; as if they

they lay to watch to steal and entrap Men's Vices, and take them up by little parcels, to sell them out by whole-sale; and seem glad that Men have Vices for them to divulge. But those sorts of *Poets* Correct too much, and Encourage too little. But again, some are so flattering and insinuating, that they become Parasites to Men's Humours.

Of VERSES.

IT is not every Poet that can make a good Copy of *Verses*, nor proper Scenes; neither is a particular Copy or Scene, enough for an Applause; but a life full: and the Spring must be natural, and flow easily, not forced by Pipes from other Men's Wit: for those are but watry Brains, that have neither Oyl nor Fire; which make their fancy so dull, that their Conceits are enchanted; and some flye so high, as if they would rent the wings of their Brain; which wearies others Brains to find them out; and when they have found them, they are not worth the pains that were taken for them: for what Writing soever is darkned or obscured either in the sense, or by hard and unusual words, grows troublesome and unpleasant to the *Readers*. Again, some are so long and tedious upon a Subject, that they lose their Wit: for, Wit never dwells long upon one thing. Other Poet's *Verses* are

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untunable,

untunable, they do not strike upon the strings of the soul: for, the excellency of Poetical Wit, is to move passion. It is true, Numbers without Wit will move passion; but they cannot keep or make Passion stay; and they may strike upon a Passion, but cannot raise one: yet Wit appears best, when it is drawn in triumph in the Golden Chariot of Numbers.

Poets compar'd to a Musician.

A POET may be compared to a *Musician*, that plays upon Four and twenty strings: so *Poets* strike upon Four and twenty Letters, and tune their *Readers* to their own Passions, making Voices to go by Numbers, and rise and fall by their several strains of Wit; like light *Sarabands*, or *Curran-toes*, or merry *Jiggs*, or grave *Pavins*, or melancholy *Lacrimaes*: for, *Poets* translate Men's minds into as many several shapes, as they write Fancies.

What a Romancy is.

A ROMANCY is an Adulterate Issue, begot betwixt History and Poetry: for, a *Romancy* is, as it were, Poetical Fancies put into an Historical stile; but they are rather Tales than Fancies: for Tales are a number of Impossibilities put into a Metho-

Methodical Discourse; and though they are taken from the grounds of Truth, yet they are heightened to that degree, that they become meer falsehoods. Whereas *Poetry* is an Imitator of Nature, to create new; not a Falsifier of the old: and *History* gives a just Account, not enlarging the Reckning. *History*, if it be *Similizing* and *Distinguishing*, is pure *Poetry*: if it be a *Lye* made from *Truth*, it is *Romancy*.

of COMEDIES.

A *COMEDY* should present Virtue, and point at Vice: for, a Comedy should be to delight, and not to displease. A good *Comical-Wit* will only *reprove*, not *reproach*. And whereas a *Satyrical Wit* will present the Vices of two or three, in the person of one; a *gentle Spirit*, which is a true *Comical-Wit*, will rather take the Vices of one, and represent them in two or three persons. *Satyr* is more proper for a *Tragi-Comedy*, than for a pure *Comedy*: not that a true *Comedy* will flatter Vice, but only palliats it.

of SCENES.

SOME that are worthy of Commendations, are naturally pleasing and witty, and so profitable,

fitable, with such variety, that every *Scene* is like a new Master, that teaches several Arts not only for the youngest but oldest men to learn.

Of the Labyrinth of Fancy.

THE reason why men run into obscure Conceits, is, Because they think their Wit will be esteemed, and seem more when it lies in an odd and unusual way; which makes their Verses not like a smooth running-stream, but as if there were Shelves of Sand, or Rocks in the way: and though the water in those places go with more force, and makes a greater sound; yet it goeth hard and uneasy: as if to express a thing hard, were to make it better. But the best *Poetry* is plain to the understanding, of easie expressions, and full of fresh and new conceits: like a Beauty, that every time it is looked upon, discovers new graces. Besides, they do not only *move* Passions, but *make* Passions: for, a right *Poetical Wit* turns hard and rough Nature, to a soft, gentle, and kind disposition: for, *Verses* are fine *Fancies*, which are spun in the Imagination to a small and even Thred; but some *Poets* are worse *Spinsters* than others.

The Degrees of Wit.

THOSE have not clear Judgments, that applaud or cry up any Man's *Wit*, that was begot from another Man's Brain. But some, though their *Wit* be their own, yet it is like Comets, that seldom appear; it shews it self not once in an Age. And some, again, are like the Moon, that changes it self into Four Quarters, The *New*, the *Encrease*, the *Full*, and the *Wane*. Others are like the Sun, that runs swiftly, and keeps his constant course: Some like the *Spring*, sweet and pleasant: Others like the *Summer*; hot, but troublesome: Some like *Autumn*, warm and sober: and others like the *Winter*, cold and dry. Yet, all kind of seasonable *Wit* is commendable: but, most commonly, *Wit* is like the *Wind-cholick*; the one rumbles as much in the Head, as the other in the Stomack.

Of Sense and Fancy.

THOSE Books or Discourses that are fullest of *Sense*, delight the fewest; because every Brain is not so ready to dispose Conceits in, to fill places for the Understanding, and to view suddenly, as it is thrown in; but lies in a confused heap, without ordering. And a slow Understanding is
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like a lazy Work-man: although he be skilful in his Art, and doth it well when he is employed; yet, rather than he will take the pains, he will lose the Profit: But Conceits must be delivered, as things by retail; for the Reason must set the Number, and the Deliverer give the Account.

Wit is natural.

SOME think to get or learn *Wit*; but *Wit* is neither to be learnt nor gotten: for, it is a free-gift of Nature, and disclaims Art. And as there are but two Qualities or Substances, that go to the generation of all other things, which is, Heat and Moisture: So there are Seven that go to the generation of *Wit*; the temper and form of the Brain, and the Five Senses which beget Imagination; and Imagination we call Fancy, and Fancy is *Wit*; which is like Eternity, in being fixed; though it proveth a perpetual Motion, with continual changes and varieties: I mean, a true-born *Wit*, that is begot with an equal-tempered and perfect-formed Brain; and quick, fresh, and clear-distinguishing senses. There are adulterate *Wits*, that are begotten with Distempers, as Fevers, Madness, or Chance; but they are short, & not lasting:
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the other hath neither bottom nor circumference, but is as a continued line; and they that think to ripen their own *Wit* by the heat of another's imagination, make it taste like Fruit that is ripened, not by the natural heat of the Sun, but by the Chimney, which gives it a Rheumatical taste: for, there are not only Changelings in *Wit*, but defective Births; that is, when the Parents, which is the Brain, are imperfect and lame; but if the Parents be clear, the Issue is always beautiful and neatly shaped, so as it becomes the Delight and Darling of Mankind, in their Societies.

Peace shews the best Wits, Warr the most Writers.

IN *Augustus* his time there was such a number of *Wits*, as if Nature had sown a Crop, which being reapt and gathered, served to the use of after-times. This shews, that in *Peace* there are the best *Wits*; and that *Wit* is purest and finest, when the Mind is most quiet and peaceable. But in *Warr* there are the most *Writers*: for *Warr* being full of Actions, produceth Subjects to write of; whereas in *Peace* there is little or nothing but what they create from their own Brain. So that in *Peace* Brains set the Press on work; in *Warr*, the Hands.

At that time all the World was at peace.

Of STUDY.

THE reason why *Study* seems difficult at first, and easier and clearer afterward, is, that the Imagination hath not beaten out a path-way of Understanding in the Head; which when it hath, the Thoughts run even and right, without the pains of deep *Study*: for when the way is made, they need not search long to find out what they seek for: for the Brakes and Rubbish of Ignorance, that obstructed the Thoughts, are trodden into firm and hard ground in the way to Knowledg.

Of WRITERS.

MOST *Modern Writers* do but new-dress old Authors; though they give them another-fashion'd Garment, the Person is the same. But some do disguise them so much, that a *Vulgar Eye* cannot perceive them, but mistake the Author through the alteration of the Habit.

An *History* and a *Romancy* is more delightful in general, than *Fancy*: for *Women* and *Fools* are taken with *Tales*; but none but *Wits* are taken one with another.

Of TRANSLATORS.

IT is not enough for *Translators* to be learned in several Languages, but there must be a sympathy between the *Genius* of the *Author* and the *Translator*, which every Age doth not produce: for most commonly a great *Genius* is not matched in many Ages. *Ovid's Genius* was matched by *Sands*, and *Dubartas* was matched by *Sylvester*; but *Homer* is not yet matched in our Language: for, though his *Work* was endeavoured to be translated, yet it is not like it. It is true, that though the Copy of a Picture is not so well as the Original; yet good Copies draw so near the Life, that none but a curious and skilful Eye shall perceive the difference. So a good *Translator* shall write so like the *Author*, that none but the most Learned, and that with study and great observation, shall find the defects.

Of TRANSLATING.

SOME may be of opinion, That it is a fault to turn the *Scripture* into *Verse*, unless the Original be so; or to change the stile as to the matter or sense, into other men's Fancies; but that the *Fancy* of the Original is to be follow'd as near as

the *Language* they translate it in, permits: for else it is as if a man should have a high *Roman* Nose, and one should take the Picture of him, and draw him with a flat Nose, because he likes that fashioned Nose better: it may go under the name of that Man, but it will be nothing like him.

Why then should one Nation be drawn in the Habit of another, since they are different; and the distinction of several Nations in Pictures, can only be known by their Habits? Nay, many times they do not only change the graver and formal Fashions from one Nation to another, but dress them in their fantastical Dress: which if they do to please the luxurious Palats of men, they rather become *Insinulators*, than *Translators*: and they deserve no Food, that will not eat good and wholesome Meat, unless it be humoured with variety of new and strange Sauces: they will say, the Stomack cannot bear plain Meat; and that they will faint, if they have not choice: but it is their Compounds that make their Stomacks queasie, and solid Meat would encrease their strength.

Many pick quarrels, unless the Truth be disguised with the flourishes of the *Translators*; as those that strive to translate *David's Psalms*, by taking *David's* Name to their Poetry, keep his Name, and lose the Poetry of the Original, by the *Translator's* vain-glory: for every one strives to out-do another,

ther, until they have lost the Right and Truth.

To express any thing in huge words, doth not make it the better, but only harder to be understood: for men of Reason consider the Soul and Sense, and not the Form and Fashion, which is but the Habit: and an honest Devotion will sooner believe the History of the World, and of *Adam* and *Eve*, with the progress of their Race, in a plain relation of Truth, than with the measure of Numbers: for, though Numbers move Passion, yet they do not so easily ground a Belief; neither is it in the power of Numbers, but it is the Spirit of God, that can move that unfeigned Passion that must carry us to Heaven.

Of LANGUAGES.

GREEK and *Latin*, and all other *Languages*, are of great ornament to Gentlemen; but they must spend so much time in learning them, that they can have no time to speak them. Some will say, It is a great advancement to Wisdom, in knowing the Natures, Humours, Laws, and Customs of several Men and Nations; which they cannot do, except they understand their several *Languages*. To answer that: Although all *Languages* are expressed by Four and twenty Letters; yet there is no *Language* which will not take up an
Age

Age to learn it perfectly. And since Man's Life is so short, and Learning so tedious, there will accrue but little profit for that laborious pain: So that the benefit that should be made, will come too late: and surely those men are wise enough, which understand the Natures, Laws and Customs of their own Countrey, and can apply them to their right use.

Of Eloquence, Art, and Speculation.

MANY do seem to admire those Writings, whose stiles are *Eloquent*: and through *Ignorance* take that for *Eloquence*, which is not; commending the *Method* instead of the *Matter*; the *Words* instead of the *Sense*; the *Paint* instead of the *Face*; the *Garb* instead of the *Person*. But hard and unusual Phrases, are like a constraint-behaviour, that hath a set-countenance, treads nicely, taking short steps, and carries the body so stiff and upright, that it seems difficult and uneasy: or like those that think it a part of good-breeding, to eat their Meat by rule and measure, opening the mouth at a just and certain wideness; grinding the Meat betwixt their Teeth, like a Clock with so many strokes to an hour, so many bits make a swallow. So likewise, the little finger must be bowed short, and by degrees all their fingers joynted, until

until the fore-finger and the thumb meet in a round circle. They think all that do not do it, vulgarly bred. But *Nature* is easie, and *Art* hard; and what resembles *Nature* nearest, is most to the *life*; and what is most to the *life*, is *best*. But *Art* belongs more to the *Mechanicks* and *Peasants*, than to the *Noble* and *Free*: nay, all *Arts* belong more to *Actions*, than *Speculations*: and, though *Speculations* be nothing until they be put into practise; yet the best *Actions* come from the clearest *Speculations*: for *Speculations* are, like the *King*, to command and rule: *Practise*, the *Slave*, to obey and work: and there are more *Arts* and *Inventions* gotten by chance and practise, than meerly by ingenuity of the Brain.

Of ORATORS.

I HAVE heard say, That *Orators* are seldom wise men; for they study so much the words, that they consider not the matter: for, though method in words may please the Ear, yet not the Understanding: for, they that will speak wisely, must speak the next way to the matter or business; but if it be in such a case as the Ear is more to be desired than the Understanding, they must speak composedly: for *Rhetorick* is chusing words fitted to such a subject: and, though *Study* and *Society* sweetens *Language*; yet if it have not a natural

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tural Elegancy, it shall not work so strongly upon the Senses.

What Discourses are Enemies to Society.

OF all *Discourses*, the worst Enemy to *Society*, is the divulging of the Infirmities of others; wherein some are so evil-natured in striving to defame others, that they will not only use all their *Rhetorick* to make their Faults appear more odious, or their Virtues less; but will strive to make their Virtues seem Vices: whenas to discover Infirmities, is ignoble; but to lessen Virtues, is the part of an envious man, which is the nature of a Devil. And since *Union* is the Bond of *Society*, the *Discourse* should always tend to Peace, and not to Discord: for there is no man but hath Virtues to praise, as well as Vices to dispraise; and it is as easie to take the better side, I am sure it is more honourable for the Speaker: for Faults in particular should never be mentioned, but in private to themselves, in an admonishing-way; otherwise they do but breed hatred.

The next Enemy to *Society* in *Discourse*, is Disputation, which affords the least pleasure: for, first, it is tedious; next, it is contradicting, and begets Enemies of Friends; it being a kind of rudeness to contradict Strangers, though they should speak *non-sense*.

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But *Logick*, which is the Art of Disputation, should be left to Schools, which are appointed places for such Discourse. Some say, *Logick* is to make Truth appear; others, That it is to make Falshood appear like Truth: and some say again, That it is to dispute on both sides; and, that it makes more discord than it can compose; which is the cause of so many Writings, and of several Religions and Factions in the World; which makes men become Tigers and Vultures to one another, who otherwise would be like the Society of Angels.

The last and worst Enemy to *Society*, is Swearing and Blasphemy: for, What pleasure or advantage can a man have to blaspheme, which is to curse God, who hath the power to return his Curses on his head, with horrid punishments. And for Swearing, though it be allowed for the confirmation of a Truth, and for the keeping of a Promise, whereby it is made Sacred and Religious; yet to make it common, is to make it of no effect. Besides, it shows little wit, and less memory, that they should want words to fill up their discourse with, but what Oaths are fain to supply. And for Lying, where there is no Truth, there can be no Trust; and where there is no Trust, there can be no Union; and where there is no Union, there can be no perfect *Society*, but may rather be called a *Concourse*, which is to meet, rather than to unite; whereas *So-*

ciety is the Father of Peace, the Bond of Love, the Arm of Strength, the Head of Policy, the Heart of Courage, the Hand of Industry, and the Bowels of Charity. And Discourse is the life, which gives light to the Eyes of the Understanding, sound to the Ears, mirth to the Heart, comfort to the Sorrowful and Afflicted, Patience to the Oppressed; entertains the Time, recreates the Mind, refreshes the Memory, makes the Desires known, and is a Heavenly Comfort.

*Of the best kind of Discourse in ordinary
Conversation.*

THE best kind of *Discourse* in ordinary conversation, and most pleasant, is that which is most various, free, and easie; as, to discourse of Countreys, of the natures of Soils, situations of Cities, and People's Laws, Customs, and Superstitions. What Men, Women, and Beasts, were deified. What Countreys had most and longest Warrs and Peace. What Conquerors there were, and who they were: What Conducts they used in their Victories: How they Marshalled their Forces, and what Forces they had. What famous Commonwealths-men there were: Their Policies in Governments. The beginnings of States, their falls; the Causes of their risings, and their ruines. What Coun-

Countreys were governed by *Democracy*, what by *Aristocracy*, and what by *Monarchy*. What Commodities several Countreys afford for Traffick, or otherwise. What Plantations there are: and, what men famous for Arts. What Arts there are. What famous Buildings and Monuments there are or have been; and who were their Founders. What Colledges or Schools there are, or have been. Of famous and learned men, as Philosophers, Historians; and of their several Opinions. What ancient Poets, and who were accounted the best: What Countreys they were born, bred, or lived in. What Punishments or Exiles there were; or, what Faults, what Cruelties were put in execution, and by whom, and to whom, and where. And, what Kings governed with Clemency, and who by Tyranny; and what their Factions, their Splendors, their Decays, their Pastimes and Recreations, were. What Ambassadors there were, and their Ambassages from Kings to Kings, and States to States. What Entertainments and Magnificencies Princes make. What several Fashions several Countreys have in their Entertainments and Sports. VVhat extravagant Garbs and Diets. VVhat VVomen famous for Beauty and Marshal-Exploits. VVhat kind of People can live the hardest, and which live most luxurious; and Discourses of Mirth, Songs, Verses, Scenes, and the like.

As also, their home-discourses, according to their Affairs and Employments. And this is better *Discourse*, than to back-bite their Friends, or to curse their Foes, or to scandal the Innocent, or seditiously to complain against their Government and Governours; or to speak lasciviously, to foul the Ears of the Chast; and there is no *Wit* in a Clownish *Discourse*: but to speak like a Gentleman, is to speak honestly, civilly, and confidently: to speak like a Wise man, is to speak properly, timely, and knowingly, and not conceitedly.

Of Four sorts of Discourses.

THERE are Four kinds of *Discourses*, *Foolish*, *Extravagant*, *Non-sense*, and *Rational*; and of all, *Non-sense* is the hardest: for, to speak *foolishly*, is as if a man should speak to a Child that can have no experience nor knowledg of affairs in the world, nor judgment to distinguish; or to a Shepherd, (that never saw nor heard many things or reports but only his Sheep and their bleatings) of Battels, or Governments of Commonwealths; or to discourse with States-men of Children's Babies, Bells, or Rattles; which is to speak improperly. And to speak *extravagantly*, is as if a man were to sell his House, and another should ask him what he would give him for it, and he should answer him, in talking
of

of Transmigrations, and Metamorphoses, or the like, and so speak quite from the Purpose. To speak *Rationally*, is to ask proper Questions, or to answer directly to what he is questioned in: for, Reason is to clear the Understanding, and to untie the knots to clear the truth. But to speak *Non-sense*, is to speak that which hath no coherence to any thing: for there is no words but may be compared to something; and though it hath no reference to what is spoken, yet it might have to what might be spoken. So as it is harder to find out *Non-sense* in words, than *Reason*.

Of Vulgar Discourse.

THE reason why the *Vulgar* hath not such varieties of *Discourse*, is not only because they have not read, or heard, or seen so much of the world, as the better sort hath; but, because they have not so many several words for several things; for in that Language which is most copious, *Wit* flourishes most: and *Fancy* in Poetry, without expression of words, is but dead, and to have many several words for one thing or sense, makes a Language full: but, though the *Vulgar* is born and bred with such a Language, yet very seldom with variety and choice, being employed in the coarse Affairs of the World, and not bred in Schools or Courts,

Courts, where are the most significant, choicest, and plentifullest Expressions, which make the better sort not only have finer and sweeter Discourse, but to fill them full of high and aspiring thoughts, which produce Noble Qualities, and Honourable Actions: whereas the meaner sort of people are not only ignorant of the purity of their Native Language, but do corrupt what they have; being always grovelling in the Dung of the Earth, where all their thoughts are employed; which makes their *Discourse* so unfavoury.

Of Old Men's talking too much.

THE reason why *Old Men* love rather to tell Stories, than to *bear* them, is, Because the outward Senses decay sooner than the Understanding; and hearing imperfectly wearies them by tedious attention: for, though *Old Men* many times grow *deaf*, yet they seldom grow *dumb* with Age: and when one Faculty fails, they strive to supply it with another; which makes them commit the Error of too much talking.

Of Speaking much or little.

THOSE that *speak little*, are either *wise men*, or *crafty men*; either to observe what is spoken by others, or not to discover themselves too suddenly: and those that *speak much*, are either *Fools*, or else very *witty men*: *Fools*, because they have little to entertain them in their thoughts; and therefore employ the Tongue to speak like a *Parrot*, by rote. And *Fools* think the number of Words help to fill up the vacant places of Sense. But those that have *Wit*, have their Brains so full of Fancy, that if their Tongue (like a Midwife) should not deliver some of the Issue of the Brain, it would be overpow'ed and lost in painful throws.

Of the same Defect in Women.

AND the reason why *Women* are so apt to talk *too much*, is an over-weening opinion of themselves, in thinking they *speak well*; and striving to take off that blemish from their Sex, of *knowing little*, by *speaking much*; as thinking *many words* have the same weight as *much knowledg*. But my best FRIEND says, He is not of my opinion: for he says, *Women talk, because they cannot hold their Tongues.*

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Of SILENCE.

IT is said, That *Silence* is a great Virtue : It is true, in a Sick person's Chamber, that loves no noise; or at the dead time of night; or at such times that natural rest is not to be disturb'd; or when Superiors are by; or in the discourse of another; or when attention should be given; or if they have great Impediments of speech; and Speaking, many times, is dangerous, infamous, rude, foolish, malicious, envious, and false.

But it is a Melancholy Conversation that hath no sound: and though *Silence* is sometimes very commendable; yet in some cases it is better to speak too much, than too little; as in Hospitality, and the receiving Civil Visits: for it were better Strangers and Friends should think your talk too much, than that they should be displeased in thinking they were not welcome, by your speaking too little. Besides, it is a less fault to err with too much Courtesy, than with too much Neglect. And surely, to be accounted a *Fool*, is not so bad as to be said to be *Rude*: for the one is the Fault of the Judger, the other is the Fault of the Actor or Speaker: for, Civility is the life of Society; and Society is the life of Human Nature.

It is true, that there are more Errors committed in *speaking*, than in *silence*: for Words are leight and

and subtil, and so airy, that when they are once flown out, cannot be recalled again, but only by asking pardon with more: and there is an old saying, *To talk much, and well, is seldom heard.* Which cannot be verified in all: for, some will speak well as long as there is grounds to speak on; but the length of time makes it sound to the ear, as Wine tastes to a drunken man, when he cannot relish between good and bad: so that it is not only the Matter, but the Manner, Time, and Subject, in Speaking, which makes it so hard to speak well, or please many: and though it be always pleasing to the Speaker to delight others; yet that doth not always please others, that he delights to speak of; as there is nothing more tedious to strangers, than to hear a man talk much of himself, or to weary them with long Complements: and though civility in that kind ought to be used; yet they should carry such forms and times, as not to lose respect to themselves, or to be over-troublesome in long expressions to others.

There are few but love to hear themselves talk; even Preachers: for a Preacher that preaches long, loves rather to talk, than to edifie the people: for the Memory must not be oppressed in what they should learn; or their Reproofs too sharp in what they should mind; because if with one word or two of Reproof, he reforms; half a score undoes it again; which makes it a Railing instead of Exhortation.

hortation. Neither is it required that a man should always speak according to his Profession or Employment in the Affairs of the world: for, it would be ridiculous for a Lawyer, in ordinary conversation, to speak as if he were pleading at the Barr; yet every one ought to have respect, in his Discourse, to his Condition, Calling, or Dignity, or to the Quality of others: for it is not fit that a Priest, which either is or should be a Man of Peace, should speak like a Soldier, which is a Man of Warr; or speak to a Noble-man, as to a Peasant.

Again, there is nothing takes so much away the sweetness of Discourse, as long Preambles or Repetitions; and indeed, the whole Discourse is tedious and unpleasing, if it be over-long, though their Tongues were as smooth as Oyl, and run upon the ways of truth; yet too much doth, as it were, overfill the Head, and stop the Ears: for, the Head will be as the Stomack, when it is over-charged, it will take surfeit of the most delicious Meat. Wherefore, in speaking, Judgment is required; yet some are so over-wise in the ordering their Discourse, that it is not only troublesome to themselves, but a pain to the Hearers; having so set and constraint a way of speaking, as if their words went upon hard Scrues, when there is nothing so easie as Speech: for there is no part of man so unwearily active, as the Tongue. And of the other side, some are so full of talk,

talk, that they will neither give room nor time to others to speak: and when two or three such persons, of this voluble quality or nature, meet, they make such a confusion in speaking all together, that it becomes a tumultuous noise, rather than sociable discoursing; which is a disturbance to Society: for Discourse should be like Musick in parts.

Of the difference betwixt Reason, and Reasonings.

THERE is a great difference betwixt *Reason* and *Reasoning*: for, *Reason* is the best, and soberest, and surest rule of a man's life, either in contemplation, or action: for, in Action it recollects, disposeth, and ordereth all things for man's safety, profit, and pleasure: and in Contemplation, it keeps the Mind with even thoughts. But *Reasoning* belongs to Contradiction; and where Contradiction is, there can be no Unity or Conformity; and where there is no Unity nor Conformity, there must needs be Discord and Confusion. *Reasoning* is the cause of raising of Doubts; *Reason* is to allay them: so that *Reasoning* makes a man mad, but *Reason* makes a man sober. But some will say, we should never come to *Reason*, but by *Reasoning*. But I say, *Reason* comes by observation of Consequences and Accidents; and *Reasoning* is vain in-bred imaginations, without the experience of the concurrence of out-

ward things. So *Reason* is bred with strict observing, and produced by fear of losing, and hopes of keeping or getting. But *Reasoning* is bred in Vanity, and produced by Vain-glory.

Of the Senses and Brain.

SOME say, That there is such a nature in Man, that he would conceive and understand without the *Senses*, though not so clearly, if he had but Life, which is Motion. Others say, There is nothing in the *Understanding*, that is not first in the *Senses*: which is more probable: for the *Senses* bring all the Materials into the *Brain*; and then the *Brain* cuts and divides them, and gives them quite other Forms than the *Senses* many times have presented; for of one Object, the Brain makes thousands of several Figures; and these Figures are those things which are called *Imagination*, *Conception*, *Opinion*, *Understanding*, and *Knowledge*, which are the Children of the *Brain*. These put into action, are called *Arts* and *Sciences*; and every one of these, have a particular and proper Motion, Function, or Trade; as the *Imagination* and *Conception* builds, squares, in-lays, grinds, moulds, and fashions all Opinions; carries, shows, and presents the Materials to the *Conception* and *Imagination*: *Understanding* distinguishes the several parcels, and puts them in
right

right places. Knowledg is to make the proper use of them; and when the *Brain* works upon her own Materials, and at home, it is called *Poetry* and *Invention*: but when the *Brain* receives, and works Journey-work, which is not of its own Materials, then it is called *Learning* and *Imitation*: But Opinion makes great faction and disorder among them, disagreeing much with the Understanding, in presenting and bringing the wrong for the right; and many times with clamour and obstinacy carries it, especially when a strange Opinion out of another *Brain*, comes and joyns with the other; and the *Brain* many times is so taken with his Neighbour-*Brain's* Figures, that he fills up his house so full of them, that he leaves no room for his own to work or abide in.

Some *Brains* are so weak, that they have few or no Figures of their own, but only plain Pieces; and some again so slow of motion, and so lazy, that they will nor take pains to cut and to carve, or to try; but lets that which the *Senses* bring in, lye like Bags or Stone, and makes no use of them; and will furnish his Head neither with his own nor others.

The *Brain* is like unto Commonwealths: for some *Brains* that are well-tempered, are like those Commonwealths that are justly and peaceably governed, and live in their own bounds. Other *Brains* that are hotly tempered, are like those Commonwealths that make Warrs upon their Neighbours.

Others

Others again that are unevenly tempered, are like those that are incumbred with Civil Warrs amongst themselves. A cold *Brain* is like those Nations that are so lazy, that they will use no Industry to the improving of their Countrey. A *Brain* may also be compared to several Soyls; as, some are rich in Mines and Quarries; others pleasant and fruitful; some *Brains* are barren and insipid; some will be improved with change of tillage or working; others, the more it is used, the better it is, and some the worse; and though Accidents give the grounds to some Arts, yet they are but rude and uneasie, until the *Brain* hath polished and fitted them: for, as the *Senses* give the *Brain* the first Matter; so the *Brain* sends that Matter formed and figured to the *Senses* again, to be dispersed abroad; which sometimes is sent by the Understanding, sometimes by Opinions. So he that hath his *Senses* most employed, and perfectest, knows more than they that have not their *Senses* exercised in Varieties. Yet the *Senses* give not the height of Knowledg, unless the *Brain* be of such a temper to dispose them: for, the *Brains* are like Eyes, of which some are so quick, that they cannot fasten upon an Object to view the perfection of it. Others so dull, that they cannot see clearly; or so slow, they cannot untie themselves soon enough, but dwell too long upon it. So it is the discussing of the Object well, that encreases or begets Knowledg.

Of

Of Sense, Reason, and Faith.

AMAN hath *Sense*, *Reason*, and *Faith*. *Reason* is above *Sense*, and under *Faith*: for, one half of *Reason* joyns to *Sense*, which is the part that is demonstrative: but that part that is not demonstrative, is beyond the Sensitive Knowledg, so as it falls into conjectures and probabilities, and from probabilities to belief; and an excessive Belief is *Faith*: for, we cannot call that a perfect knowledg, which our *Reason* singly tells us; but what our perfect and healthful *Senses*, joyned with our *Reason*, distinguish to us. There are two sorts of *Faith*, the one is Divine, which is given to man by an inspiring Grace; and the other Natural, which is by rational conjectures, probabilities, and comparing several things one with another.

Of Wisdom and Foolishness.

THAT which we call *Wisdom*, doth not only consist in perfect knowledg, or clear understanding; but Observations carefully put in practise upon fit occasions, which is that we call *Prudence*; and where Accidents are not observed, but Men that follow the Appetites the Senses perswade them to take, are called *Fools*. So *Wisdom* is the
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Clerk to Man's life, to write down all; and the Trustee, to receive all; the Steward to lay out all, but not the Surveigher to know all; for that belongs to a clear and general Understanding: And one may be *wise*, and yet not know all. The difference betwixt a *Fool* and a *Wise man*, is, that the *Wise man* seeks the Food of his Appetite with care, observing all accidents, watching all times, taking all opportunities to the best for himself. The *Fool* runs wildly about, without asking or learning the best, nearest, or right ways; yet greedily hunts after his desires, which desires are according to every man's delictation.

Of Mad-men and Fools.

MAD-MEN and *Fools*, meet in one and the same point of wanting Judgment; which is, to distinguish what is most likely to be the best or worst for themselves: I say *most likely*, because none knows absolutely, but by the Event: for, Chance hath such power over every thing, that many times it becomes rather *Fortune's* work, than the Chuser's; but yet she doth not take away the likelihood or probability of it, where all Concurrences meet: and though *Chance* lye so obscure, as the provident'st man cannot espy it, so as to avoid it; yet a wise man prepares for *Fortune's* assaults; but a *Mad-man*
or

or a *Fool*, leaves all to *Chance*'s disposing, not to *Judgment*'s ordering or directing.

A Man that is Mad, is not out of his Wits.

WE cannot say, a Man that is *mad*, is out of his *Wits*, but out in his *Judgment*: for, a *Mad-man* will speak extream *wittily* sometimes; and though it be by chance, yet it is his own *wit*: but he wants *judgment* to chuse the best; for else he would always strive to speak to some purpose, or hold his peace, which *Mad-men* never do, but speak at random, not caring what they speak, nor to whom they speak, nor when they speak. Now the *Fool* comes like the *Mad-man* in his *Actions*, rather than in his *Words*; for *Judgment* lyes not altogether in the choice of *Speech*, but more in the choice of *Actions*: And a *Fool* neither knows nor believes the likeliest way to good, nor can avoid ill; and a *Mad-man* cares not which is the way to good or ill, but follows his own disordered *Passions*, when Reason hath left to be his Guide.

WIT is free.

SOME men in striving to shew their *Wits* in discourse, make themselves *fools*; for *Wit* must not be struggled withall, and brought as it were by

the head and shoulders; for as it is natural, so it must have its natural place and time. And a Woman, striving to make her *Wit* known by much discourse, loses her Reputation: for *Wit* is copious, and busies its self in all Things, Humours, and Accidents; wherein sometimes it is *Satyrical*, and sometimes *Amorous*, and sometimes *Wanton*; all which, Women should shun: so that in Women, the greatest *Wisdom*, if not *Wit*, is, To be sparing of their Discourse.

Of SPEECH.

AS *Eight Notes* produce innumerable Tunes, so *Twenty four Letters* produce innumerable Words, which are Marks for things; and those Marks produce innumerable Imaginations or Conceptions; which Imaginations or Conceptions, beget another Soul, which other Animals have not, for want of those Marks, and so want those Imaginations and Conceptions which those Marks beget. Besides, those Marks beget a Soul in Community. Words are also as gods, that give knowledg, and discover the Minds of Men. And though some Creatures can speak, yet it is not natural; for it is like Puppits, that are made to walk with Scrues; and when the Scrues are undone, the Puppits can go no farther. So Parrots, or the like, can only repeat

repeat the words they are taught, but cannot discourse, because they know not what they signifie. But Man can speak (when he comes to maturity, that is, to be Man) without teaching; that is, although he doth not learn a Language that his forefathers have made, yet he can make one of his own; which is, to give Marks to things, to distinguish them to himself.

Of MUSICK.

THE Art of *Musick* is harder than the Art of *Poetry*: for, *Musick* hath but *Eight Notes* to compose several *Tunes*; when *Poetry* hath *Four and twenty Letters* to play on; but both are *Musical*, and work upon the spirits of men: for, there are some kinds of *Musick* that do draw and suck out the spirits of men with delight. Thus it is not the Wit or Sense of things which moves Passion or Delight, but the Numbers; for Notes which are set, and Numbers that are measured, shall move the Passions as the *Musician* or *Poet* pleaseth.

Of Musical Instruments.

ALL *Musical Instruments* are apt to untune, even the natural one, the Voice; as, when it is hoarse by cold, or otherwise out of tune: but the Strings, which are the Veins in the Lungs and Stomack, are not so apt to break as Lute-strings, which are small little Guts dried. Neither can there be new strings put to the voice, once broke, as to a Fiddle; nor can it be mended as other Instruments are, nor carefully laid up in a Case to keep it long, for there is no prevention against the breaking of the Voice; for old age will come and destroy that Sound; and though it doth not break the strings of the Voice, yet time dries and shrivels them so short, that they cannot be stretched out to any note or strain: and as time wears out the Sound; so death breaks the Instruments and all.

Of VOICES.

IT stands with reason that the hottest and coldest Clymats, being the driest, should produce the best and clearest *Voices*; for moisture breeds flegm, and flegm obstructs the Chest; besides the moisture falling into the wind-pipe, hinders the passage of the *Voice*, and clogs the Lungs; for wind and
water

water makes a storm, which destroys Harmony; and instead of singing, makes a roaring like the Seas, or drowns the Freight, which are Notes; because Art, which is the Steers-man, hath not Room to turn, and Wind to fill his Sails, but are beaten down with the Rain of Roughness, and stopt with the Mud of Flegm, so that of necessity he must be lost. Fat doth also hinder the *Voice*: for, you shall seldom hear any that is fat, sing well, because the fat hath straitned the passages. So to the making of a good *Voice*, there must be a wide Throat, clear Wind-pipes, and strong Lungs.

*Musick is Number with Sound, as Opticks
are Lines with Light.*

AS Man's shape is naturally fit and proper for all kind of Motion and Actions; so his *Voice* is made for all sorts of Sounds. Wherefore the first Invention need not go so far as a Smith's Forge; for he hath the Hammer and Forge always with him: The Forge is his Chest, the Bellows is his Lungs, the Fire the Heart, the Tongue the Hammer, and his Lips the Tongs; the Head is the Smith, the several Wedges of Iron, are the several Notes that are struck; and so beats out a Harmony.

Of

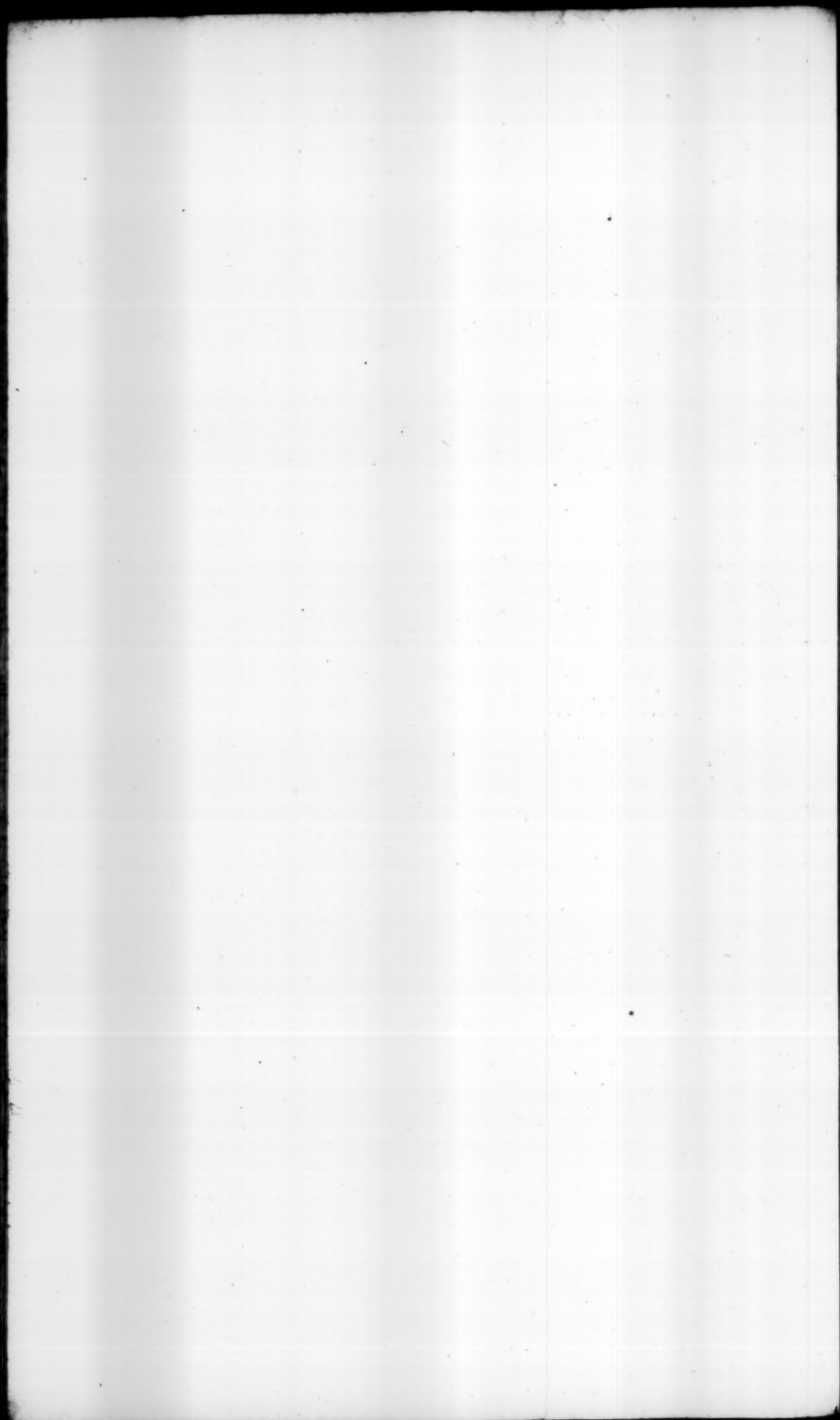
Of DANCING.

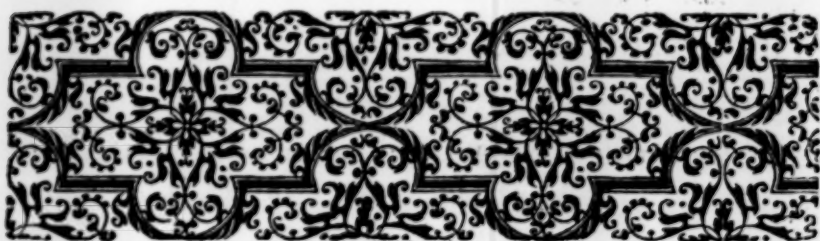
KISSING-DANCES, are commonly *Dances* which were invented by the meaner and ruder sort of people at Wakes and Fairs; which kind of people know not the Ceremonies of modest Civilities. *Countrey-Dancing* is a kind of a rude Pastime, and cannot be called truly a *Dance*, but rather a *Running in Vagaries*. The true Art of *Dancing* being Measured-Figures by the Feet in divided-times: for, the Feet keep as just a distance of Times, as Notes of *Musick*. *Dancing* is compounded of Measures, Figure, and Motion. Measure is *Geometry*, Figure is *Symmetry*, and Motion is *Divison*. *Geometry* is Equal Measure, *Symmetry* is Proportionable Measures, *Divison* is Numbers.

Of INVENTION.

HE is more praise-worthy that *invents* something new, be it but rude and unpolished, than he that is Learned, although he should do the same more curious and neater. An *Imitator* can never be so perfect as the *Inventor*, if there can be nothing added to the thing *invented*: for, an *Inventor* is a kind of a *Creator*; but most commonly the first
Invention

Invention is imperfect: so that Time and Experience add to the growth and perfection; and many times there are many *Creators* to one *Invention*: for, he that *adds*, is as much as he that *begun*; only the second lights his Candle from the first; but he goeth his own way, and may be a way that the first *Inventor* had not guessed at, or at least thought it impossible. But an *Imitator* adds nothing to the Substance or *Invention*, only strives to resemble it: yet surely *Invention* is easier than *Imitation*, because *Invention* comes from Nature, and *Imitation* from painful and troublesome Enquiries; and if he goeth not just the path that hath been trod before him, he is out of the way; which is a double pain, at first to know the path, and then to tread it out: but *Invention* takes his own ways. Besides, *Invention* is easie, because it is born in the Brain; whereas *Imitation* is wrought and put into the Brain by force.





The World's Olio.

Book I. Part II.

Of a Solitary Life.

CERTAINLY a *Solitary Life* is the happiest of all lives: I do not mean so *solitary*, as to live like an *Anchoret*, or not to be bound to inconveniences either of Care or Fear; or not to be tied to observance either to Parents, or Wedlock, or Superiors; or not be troubled to the bringing up of their Children, and the care of bestowing them when brought up; but their Persons must be as free from all Bonds, as their Minds from all wandering desires: And as it is a great pleasure, so it is a great chance to find it; because the Mind must be contracted into so round

a compass, and so firm a *solitude*, that the thoughts must travel no further than home: for, if the Body be in one place, and the Mind in another, there must needs be a discord, wherein can consist no happiness to the whole Person. To obtain this Pleasure, they must first have neither so little Means as to be bit with Necessity; nor so much, as to be troubled with Excess. Then they must be their own Chief, not to depend on more than the Laws of the Land compels them to. And as they must be under no Command, but of Necessity, Force, or the Publick; so they must not command more than what is necessary: for, there is more trouble in Commanding, than in Obeying; because ordering much, troubles much. Then their delights must be various, not numerous; they must not come in throngs, but by degrees (for fear of Surfeits), and give every Sense his free time and pleasure; but so proportioned, as to live with an appetite, and not to feed all the Senses at once; for that takes off the delight from every particular, and heightens them not. For, in Compounds there is no perfect relish, because the compounded pleasures of Senses, rather amaze the Spirits, than delight them. To see a beautiful object, and to hear a melodious sound; to have an odoriferous scent, a delicious taste, a soft touch, all at once, distracts: for, the Spirits running from one object to another, know not what to chuse, or where to rest: therefore

therefore true delights come soberly and singly one by one. Besides, in the delights that our Senses receive in outward Objects, there is a delight of inward contemplation, whose Materials the Senses bring, in which the Imagination doth work, by carving, and cutting, and in-laying several pieces, and so is represented to the Mind as a new Recreation, which are called *Fancies* or *Idea's*: for, Thought is nothing, until it be put into act; and every Thought cannot be acted; some for the hazzards and inconveniences that happen; others for the impossibilities, and those are *Fantasm's*, that live not long after the birth; or are so sickly, that there is little delight in them. Neither do they harm, but rather good: for, they please for a time, coming in sweetly, and going out quickly. But Thoughts that may be put into acts, should be carefully and wisely governed; for those beget great Desires, and those Desires run violently into acts, not staying for consideration; which makes men commit not only idle and vain follies, but dangerous, even to the ruin of Estates, or Reputation, or Lives; which must needs bring discontent; for there can be no Happiness in Ruin. And since the greatest Pleasure and Happiness consists in Thoughts, they must rule them so, as not to murmur in discontents of what they would, and cannot at all, or not safely do: but their Wishes and Desires must rather be within the Circle of their Abilities,

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than

than without ; and rather think they have too much, than too little : for, they that think they have too little, will never be quiet in striving to get more. So the pleasure of Wise Thinking is, when the Thoughts are begot honestly, nourished moderately, and ordered carefully ; all which brings true Content.

Of a Monastical Life.

SOME dispraise a *Monastical Life*, and say, That the *Fryers* are *Drones* in a Commonwealth, to suck out that Honey they never took pains to gather ; and, That they are an idle, lazy, and unprofitable people : for, say they, they go not to Warrs to adventure their Lives, but live free, and secure, are not troubled with the noise of Battels, only listen to hear the Success, that they may give their Opinions and Censures. They say also, That they never cultivate or manure the Lands for Encrease, but eat of the Plenty ; and pretending Beggery, they ingross all the Wealth. And for the *Nunns*, they are so many Women kept Barren, which else would populate whole Nations.

But they, in their own defence, say, That they cast off all Pleasures of the World, lye cold and hard, eat sparingly, watch and pray, and not only pray for Themselves, or for the Dead, but for those that are incumbred in Worldly Cares:
Besides,

Besides that (say they), it is profitable to the Commonwealth: for, Men that have small Estates, and many Children, not being able to maintain them according to their Qualities and Degrees, may run into many Errors for want of Means, which may disturb not only Families, but whole States. But in a *Monastical Life*, a small Portion and a little will serve the turn, and will keep Soul and Body together, and so their Lives are peaceable, and full of Devotion. But the *Laity* answers, That the third part of the Wealth of Christendom goeth to the maintenance of the Church, only in consideration of younger Children, that will be content to go into Cloisters, or are forced in; after which rate there will be little for the eldest that remain without. Neither is there any sort of men more busie in disturbing the Commonwealth: for, those that have not active Employment either in the ordinary Affairs of the World, or extraordinary Affairs in the Commonwealth, their Thoughts will corrupt, being not exercised in action, and they grow factious, which causeth distractions; there being more Warr amongst the Christians about their Opinions, than upon any cause else.

This saith the one side. But their Enemies say, That they are not only the most covetous, but the greatest Cheaters in the World, and all under the Name, *For God's sake*: for, say they, they bring in

Ceremony for gains ; they set all the Mercies of God to sale ; for, What Sins cannot be bought for Money ? as, Adultery, Incest, Murther, Blasphemy ; and sins past and present : and as for Whores, they permit them to live loosely, without punishment, and allot them Streets and Houses to encrease their sins ; in which they do authorise Sin for a Sum : for, they pay Tribute to the Church ; and not only for sins past and present , but to come ; witness the Years of Jubile. Besides, the Heads take upon them the Power of Damnation and Salvation ; witness the Excommunications and Absolutions ; and if not out and in of Hell , yet out and in of Purgatory ; which is a great Revenue to them. Yet they have a Countenance for their Covetousness ; which is, That the Offenders must have a true contrition, or their Money will do them no more good than a true contrition without it. But surely , *Monastical Lives* are very profitable to the Commonwealth , whatsoever they be for the Soul ; for, they keep Peace, and make Plenty, and beget a habit of Sobriety , which gives a good Example , and many times draws their own Minds, though naturally otherwise disposed , to follow the outward carriage : for, the custom of the one, may alter the nature of the other. And, that to live single lives, keeps peace, is not because the Quarrels of Marriage are shunn'd , but in not oppressing the King-

Kingdom, which else would be over-populous: for, those Kingdoms that are very full of people, grow mutinous, and run into Civil-warrs. Many States are forced to Warr upon their Neighbours, for no other end but to discharge the Stomack of the Commonwealth, which would breed incurable Diseases. Besides, a Commonwealth may be likegrounds over-stock't, which causeth great Dearth and Plagues in a Commonwealth; so that those States which have more Traffick than Men, are rich; whereas those that have more Men than Trade, are poor. And Civil-warr proceeds not so much out of Plenty, as out of proud Poverty. They are also for Plenty, being of a spare Diet, and most of what they eat, or should eat by their order, being Fish, Roots, and the like; and if they do get a *good Bit*, one may say, *Much good may it do them*; for they get it by stealth, and eat it in fear, at least not openly, to avoid scandal. But if they do not spare in the matter of Meat, yet they spare in the manner, which cuts off all prodigal Superfluities of Feasting, or open House-keeping, wherein is spoiled more than eaten; neither doth it relieve the Hungry by the Alms-Basket, so much as it over-gorges the Full.

As for Ceremonies, they keep the Church in order, and give it Magnificency. Besides, it is beneficial to the State: for, it amuses the common people,

and busies their Minds , and it is (as it were) a Recreation and Pastime to them upon Holy-days, and the like: Nay, they take pleasure and make a recreation to have Fasting-days; so that they have much to think on , and employ their times in, by Fasting-days, Processions, Confessions, Penances, Absolutions, Masses, Musick, and Shews, at *Christmas*, *Easter*, our *Lady-day*, and on many other days of the year; which afford not only one and the same Sports, but varieties in all. Besides, every Saint having power to grant several Requests, it will take up some time to know what to ask of them: And all these, one would think, were sufficient to keep out Murmur and Discontent, which is got by Idleness, and is the cause of Rebellion.

Thus the Church busies the People, and keeps their Minds in peace; so that these *Monastical Men*, which are the Church, are the Nurses to quiet the People, or the Masters to set them on work; which they never do, unless it be in the defence of Christian Religion, in which all good men ought to follow; and surely all this is beneficial to the Commonwealth, whatsoever it be for the Soul, and for their Souls; although rationally one would think that God should not take delight in shaven Heads, or bare and dirty Feet, or cold Backs, or hungry Stomacks, or in any outward Habit; but in an humble

ble Heart, and low Desires; a thankful Mind for what they have, sorrowful Sighs, and Repenting-Tears, fear of offending, admiration of His Wisdom, and pure love of his Goodness and Mercy, thanks for his Favours and Grace; Obedience, Charity, and Honest Worldly Industry, and to take as much pleasure as honest and vertuous Moderation will permit: for, we might think, that God did not intend Man more Misery, or less of this World, than to Beasts. But alas! all Mankind is apt to run into Extreame, which Beasts are not; either to barr themselves quite of the lawful use of the World, or to turn riotous; of which two, the last is to be shunned and avoided; neither must we follow our Reason in Religion, but Faith, which is the Guide of our Conscience.

Of SOCIETY.

THERE are many sorts of *Society*, whereof some are comfortable, as the natural *Society* of Wife, Children, Parents, Brothers, Sisters, and those that are near allyed to us. Some profitable, as the *Society* of the Knowing and Wise. Others honourable, as the *Society* of Princes and Soldiers. Some pleasant, as the *Society* of the Witty and Ingenuous. Some are heavenly, as the *Society* of the Church of God, and of the Saints upon Earth,

Earth, which are the Pious. Some merry, as the *Society* of the Sportful. Some sad, as the *Society* of the Afflicted. Others dangerous, as the *Society* of the False, the Lewd, and the Rude. Some troublesome, as the *Society* of Fools. Some dishonourable, as the *Society* of the Infamous. So that many times the *Society* of Man is worse than the *Society* of Beasts, which are seldom troublesome or false to their own Kind; and some are so pleasing, easie, and happy, as if it were a *Society* of Angels.

But as *Society* is the making of Commonwealths, which is a Community amongst Men; which Community causeth Contracts and Covenants, which makes one Man live by another in peace: so *Society*, which is a Community, causeth strength to the whole Body, to maintain the particular parts. But as *Society* in the Whole, causeth Peace, Plenty, and Security; so *Society* in Parts, which is Siding and Factions, causeth Poverty, Discord, Warr, and Ruin.

But now I treat not of the *Society* of the whole Body, which is a Commonwealth, but of the *Society* of Particulars, as of Neighbours, Acquaintance, and Familiars; which unless they be well chosen, bring more Inconveniences, than Advantages. The benefit of Acquaintance, is the guessing at one another's Humours, by their Words and Actions, and their several Opinions and Fancies;

cies; which begets wit, in applying other Fancies to their own: and seeing their variety of Humours, Garbs, and Gestures, it makes one distinguish better Virtue from Vice; and it is a Glass to see best what becomes men; it begets love and friendship, it refresheth the Spirits, it waists and lessens grief, it makes labour easie, it applauds the good, it admonisheth the bad, it gives confidence to the bashful, it gives shame to the bold, it fires the courages of the fearful, gives vigour to the slothful; it diverts the mind from black and sullen thoughts; it gives good manners to the rude, knowledg to the ignorant, experience to the young, and indeed civiliseth Mankind.

But the common and unchosen *Societies*, brings many times great inconveniences and quarrels: for, a man quiet in his own nature, coming into some company, must either put up an Affront, which is a dishonour; or he must fight, wherein he adventures his Life, the loss of his Estate, or the trouble and grief in killing a Man; which although the cause may be small, yet he is necessitated to do it. The like in Drinking, Gaming, Whoring, to which many are either by example corrupted, or by perswasion; or else a man is thought rude and unsociable, and apt to be railed against for it; so that he must shun their company, or do as they do. Besides, in many *Societies* there is little to be learned, and worse to be

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heard; which is, railing, cursing, swearing, tedious disputing, non-sensical talking, detracting from Virtue, divulging of Faults, crying up Vices, defaming of Honour, making of discord; and there is nothing learned but Prodigality, Sloth, and Falshood: so that the Disorder would make a well-tempered and equal-moving Brain, dizzy.

But the *Society* of Men and Women is much more inconvenient than Men with Men, and Women with Women: for, Women with Women, can bring little inconvenience, but spights and female-Quarrels for place, and gadding abroad, and neglecting their Huswifry at home; and, which is the worst, in learning Vanity, to spend their Husband's Estates, and giving one another ill counsel to make disquiet at home. But from the *Society* of Men and Women, come many great inconveniences, as defamations of Women's Honours; and begets great Jealousies from Fathers, Brothers, and Husbands; those Jealousies beget Quarrels, Murthers, and (at the best) discontent and unhappiness: it confirms the ill-inclined, to bad; and tempts the Vertuous, and defames the Chast.

But, Women ought to put on as many several shapes and forms of Behaviour, as they meet with Humours; as, an austere and severe Behaviour, to the Bold; a sweet and gentle Behaviour to the Humble and Bashful. And a VWoman that would preserve

serve her Reputation by Fame, as well as by Chastity, must put on as many several Faces and Behaviours as a State doth: for, a State (in time of VVarr) puts on a face of Anger; and in time of Plague and Pestilence, a face of Piety; after Rebellion, a face of Clemency; in times of Peace and Plenty, a face of Mirth and Jollity. So VVo-men must put on as many Behaviours, as they meet with several Humours; as, neglect to the Proud, and severity to the Bold and VVanton, a sweet and gentle behaviour to the Humble and Bashful, an observing and serious behaviour to the VVife, Grave, and Learned, a dutiful and respective behaviour to the Grave and Aged, a cheerful and pleasant behaviour to their nearest Friends; and there are so many more, that it is past the skill of my Arithmetick to reckon them.

of HOSPITALITY.

I HAVE observed, That those that keep great *Hospitality*, are not only well beloved of their Neighbours, that are often made welcome, and make it a meeting-place; but the Master or Mistress of the House shall be amorously affected, and earnestly solicited, by the turning of the eyes, and the like, (although they be very old) in the times of *Hospitality*: for, old men shall have, or may have, more

Mistresses, and old women more Lovers and seeming Admirers, than the youngest and beautifullest, without those Entertainments. So much kindness and good nature, good Cheer begets. Yet it will last no longer than the Meat sticks in their teeth: for, while the Meat, Mirth, and VVine, is working, and the fume ascending, they are so full of Thanksgiving, as they overflow with high Praises, Professions, Declarations, Protestations, and free Offers; in which they promise more than they can perform; and perform less than they could promise: for, where the Head and the Stomak of the Receiver, and the Purse of the Entertainer, are empty; if he have occasion to make use of any of them, they would do as in the Parable of the Marriage in the Scripture; one said, That he had married a VVife, and the other had sold a yoke of Oxen, and the third had bought a Farm: So that all would have Excuses; and Excuses in that kind are the Messengers of a Denial. Neither do they think a Denial sufficient: for, if they will not serve their Friends, they will turn their Enemies. So ill-natured is Mankind, that what they cannot make more use of, they will strive to destroy.

Wherein

Wherein Hospitality is good.

HOSPITALITY is a commendable thing; for it doth refresh the weary Traveller, it relieves the poor, it maketh a Society of mirth and freedom, when it is so moderately bounded, and orderly governed, that it may be constantly kept, otherwise it's but a short *Hospitality*, and a long Feast.

Of FEASTING.

THERE is no action more extravagant, than the making of great Feasts: for, there is neither Honour, Profit, nor Pleasure; but Noise, Trouble, and Expence; and not only an Expence to the private Purse, but to the publick, in the unnecessary destruction of so many Creatures. Neither doth it relieve the hungry so much, as it over-gorges the full: for indeed, a great Feast rather eats up the Eaters than the Eaters eat up the Feast, by the Surfeits it gives them. But those that make great Feasts, and strive to please the Luxurious Palats of men, are Bawds to Gluttony, and the Feast is the VVhore to tempt the Appetite, and VVine is the Fool to make all merry, which is never wanting at those Entertainments; but plays so much, and runs so

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fast, and grows so strong, that it puts young *Sobriety* and grave *Temperance* out of countenance; it unties the strings of *Strength*, and throws *Reason* out of the wisest *Head*; so that *Reason* neither begins *Feasts*, nor ends them; for, they begin with *Excess* and *Superfluity*, and end in *Extravagant Disorders*.

Of Drinking and Eating.

WINE, though it begins like a *Friend*, goeth on like a *Fool*, most commonly ends like a *Devil*, in *Fury*: Yet it is a greater fault to *eat* too much *Meat*, than to *drink* too much *Wine*; in that a man may live without *Wine*, but not without *Meat*: for, *Wine* is rather a *Superfluity*, or *Curiosity*, than a *Necessity*. Wherefore *Food* (which signifieth all kind of *Meat*) is the *Life*, and *Staff* to support *Life*; which *Staff* being broken by *Excess*, *Famine* and *Plagues* are caused, which are able to destroy a *Kingdom*: Whereas *Wine* may only destroy some part, but not endanger the whole; unless it be every *Man's* particular *Kingdom*, which is *Themselves*, and there indeed it drowns both *King* and *State*.

Of MODERATION.

THE way to a Man's happiest condition of life in this World, and the way to the next, is, the straight way of *Moderation*; for the Extreams are to be shunn'd, even in Devotion: for the Holy Writ saith, *Turn not to the right hand, nor to the left, lest you go the wrong way*: For, Extreams in Devotion, run to Superstition and Idolatry; and the neglect in both, to *Atheism*. But to keep the even way, is to obey God as he hath commanded, and not as we fancy by our wrong interpretation. So in relation to the Mind of Man, great and hard studies and perturbations, draw or wear out the Spirits, or oppress them; insomuch, that great Students are not commonly long-liv'd, but sickly, lean and pale; and those that have extraordinary and quick Fancies, do, many times, by the quick motion of their Brain, inflame the Spirits to that degree, that they run mad; or so near, as to be strangely Extravagant. And on the other side, those that study not, nor have Fancies of their own, are dull-blocks, that have no Raptures of the Mind, but only Sensual Pleasures; and so, when they can, run into them with that violence, that it turns to their pain, not their delight; and all is but emptying and filling, as Beasts do, and not having the

the Knowledg that Men should have.

As for Moderation and Immoderation in Diet, How often do men suddenly dye by the excess thereof? And how many Diseases doth it bring to them that escape Surfeits? as, Fevers, Gouts, Stone, Dropsie, and the like: nay, What Diseases doth it not bring by the dross it breeds? For, superfluity of moisture, oppresseth and slackens the Nerves, and dulls and quenches the Spirits, which makes them unfit for action or business in the Affairs of the World; it stuffs them with sloth, or corpulency, or fat; it banisheth Industry, and many times Courage. On the other side, too spare and low Diet, chaps and dries the Body, like the Earth that wants rain and manuring, shrinks and gathers up; it heats the Body into Heſtick Fevers, and sucks out the Oyl of Life.

As for the violence of Exercise, it melts the Grease, inflames the Blood, pumps out too much moisture, by sweats; it over-stretches the Nerves, which weakens the Body, which brings shaking-Palsies in the Head, Legs, and many times over the whole Body. On the other side, too little Exercise corrupts the Blood, and breeds obstructions, which breeds Agues and Spleen, Faintings, and the like.

As for the Passions; for example's sake, A man that is extraordinary angry, it makes him run into
such

such fury for the present, as many times to commit so rash an action, that will make him unhappy all his life after, by killing a Friend, or at least losing a Friend, or getting an Enemy by an unseasonable word: and those that have no Anger, must of necessity receive great Affronts at some time or other: for, Patience is only to be content when there is no Remedy. But in many Things or Actions, Anger is required, when Fury would be too much, or Patience or Silence too little: and so the like in all other Passions.

And as for great Wealth, it is both a trouble in the keeping or bestowing of it; in the keeping of it, the care is, into whose hands to trust it, or to what places to lay it in; so that the watching it, and counting it, and how and to whom to leave it, takes off the pleasure of it; and for spending it, the very noise and tumult that great Riches bring, in the expence, is a sufficient trouble: for, a man can never be at home to himself; he knows not who is his Friend, or who is his Enemy; he hears no truth, but all is flattery: He hath no true taste of any Sences; for the throngs of the Variety, take away the pleasure of every particular.

And for Poverty, it is the Drudg to the World, the Scorn of the World. The Poor are a trouble to their Friends, and a death to Themselves.

As for Power, what for the care in the keeping
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it, for fear of an Usurper; and though there is no Enemy to oppose it, yet what trouble is there in the ordering and disposing of their Authority? And those that have no Power, are Slaves.

Whereas Moderation keeps peace, in being content with our own share, and not desiring to share with our Neighbour in what is his; and it gives also Wealth: for, he is richest that hath so much that he may enjoy himself. Moderation civiliseth Nations; it upholds Government, and keeps Commerce (yet makes private Families subject), it nourisheth the Body, recreates the Mind, and makes joy in life; and is the petty-god to the present Pleasures of Man.

Of Prodigality and Generosity.

THERE is none complains so much of ingratitude, as *Prodigals*; for when their Purfes are empty, they grudge their Hospitality, and repine at their Gifts; when they gave more out of pride and magnificence, than out of love or friendship. But Man is so incircled with self-love, that he thinks all those that have partaken of his *Prodigality*, are bound to maintain his Riot; or at least, to supply his Necessity out of their Treasury. But the difference of *Prodigality* and *Generosity*, is, that *Generosity* distributes in a reasonable time, and to

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worthy Persons; or else out of Humanity: when-
as *Prodigality* considers neither Time, nor Person,
nor Humanity; but Humour, Will, and Vain-
glory.

Of GIFTS.

THERE are four sorts of *Gifts*: To those
of Merit, it is *Generosity*: To those in Neces-
sity, it is *Charity*, or *Compassion*: To those of Emi-
nency and Power, it is *Flattery* and *Fear*: To
Knaves or Fools, it is *Prodigality* and *Vain-
glory*.

The difference between *Covetousness* and *Ambition*,
is, That one is placed upon things worthy, the other
upon Mercenary Profit.

Of VANITY.

IT is said, That there is nothing but *Vanity* up-
on the Earth. And what is it that men call *Va-
nity*? It is that which is to no purpose: and if so,
God made the World in *vain*; which God never
doth, but makes every thing to some purpose: but,
say some, that alters not God's Purpose; for all
things that are *vain*, are so as to themselves; and
nothing was created for it self, but all things for
God, to have his will obeyed. But Nature hath
made man to desire to please himself, although

Laws have forbid him to please himself in all things, or ways; but hath given him particular Rules, and hath paled him within such bounds, as indeed if a free-born man should be put into Prison, and then bid to take his liberty. But if Nature made nothing in vain, then Men's *Vanities* are to some purpose in one regard or other.

Now that which is called *Vanity*, may be divided into two parts, *viz.* Particular, and General: The General *Vanity* is, to eat, to drink, to sleep, to act any thing, or to think. But the Particular *Vanities* are those that men condemn in one another most; as for a man to think of those things he knoweth to be impossible; or to do that he knoweth the End will bring him no Profit: but if the Ends of *Vanity* be not profitable, yet the ways are pleasant, or else Men would not take such delight in them: And what is the Worldly Design of Men, but pleasing themselves? And shall we think, that Nature made the World to be a torment to us, and only Beasts to take pleasure in themselves; and that nothing but hard labour and restraints are lawful to Man? Beasts eat, and drink, and take their ease, and (for all we know) please themselves in their Thoughts; and may be they have as various and vain Thoughts as Man, unless Men torment them, and put them to labour: and though Labour and Industry may be pleasant to some, yet not when it
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is put upon them as a Law of Necessity: for, Laws and Necessities are Bonds, though we make them our selves. And men may think all things are lawful that are not, or tend not to the destruction of Nature: for, Nature is bountiful and easie, and ties not up her Creatures; but gives them liberty, and use of themselves (unless it be to destroy themselves unprofitably, which is against Nature) for preservation, and to prolong the life of something else, as Fame, Friends, Countrey; which he rather lives in, than dyes to: And Nature is the giver of life to all; and therefore those that maintain Life in most things, are the greatest Friends to Nature, in losing one Life to save many; as also, to dye for Fame, is to live longer in the memory of other men, than he knows he shall in the life of his own Body.

One would think there were no *Vanity* in Man, because there was nothing done or thought, but was to some purpose, which is, to please themselves; though all Thoughts, and all Actions, are not pleasing; but those, I suppose, are enforced, and upon necessity, and not voluntary; then it is no greater *Vanity* than what cannot be avoided: for, some take more pleasure in getting or striving to get the opinion of others, than they can grieve at the pains they take: and some take as much pleasure in building an House of Cards, as another doth of Stone;

and some take as much, if not more pleasure, in a Phantasm, as another in the gravest and assured'st thoughts: for, what pleasure else do Poets take in their imaginations of Impossibilities?

If Men should employ their Time and Thoughts in nothing but what is meerly necessary, they would grow a troublesome Burthen to themselves, being made by Nature inquisitive, busie, and contemplative: for, there are few things serve meerly to the use of Necessity, unless we will fill our time with Superfluities and Curiosities, which are called *Vanity*; and this *Vanity* is that which sets all Commonwealths a-work, and makes them to live by one another. That which is called *Vanity*, is of a middle nature, between that which is called *Vice*, and that which is called *Virtue*: for, there is no malignity in *Vanity*, because where malignity is, it leaves to be *Vanity*, and turns to be *Vice*.

Vanity is the worldly-delight of Man, if Man had any delight in the world. The Wise Preacher saith, *All is Vanity under the Sun, and vexation of Spirit; and to eat and drink in peace, is the only happiness*: if so, we are only happy when we are eating and sleeping. They say, That in all Desires obtained, Man is more unsatisfied; and that the only pleasure is in Desiring and Endeavouring, and not in the Enjoying; and, that Man is contented and pleased with nothing that he hath in possession;
which

which doth not show that Man is displeased with all that he hath, but that Pleasure is not permanent: and though Pleasure is according to every man's delectation, yet there is no man but hath Pleasure, sometimes one way, sometimes another; but as the Sence seems to be ravished at the first touch, yet by the often repetition it grows troublesome and painful, and so ceaseth: for it is with the Sences as it is with the Strength, which is wearied and weakned by great labour. Nor can the Strength be in every Member at once, no more than the Sences can receive their full gust at once: for, the Legs will grow feeble with the labour and actions of the Arms, though the bulk of the strength lies not in the Arms; being impossible that a man should run fast, and give a violent motion to his Arms, but the one will hinder the other so much, that both will be of little use. The same will be with the Sences: for, a generality takes part away from every particular; and one and the same Motion to every particular, wearies and troubles it so much, as that which was a pleasure, becomes a grief or pain: and therefore it is not, that man takes not pleasure in what he enjoyeth; for if any one delights in particular Taste, if the Appetite were not wearied, the delight would be the same as it was at the first, to Eternity. But the Sences being tirable, grow so weary, feeble, and sick, with violent motion, and continual labour,
that

that they cannot relish that they did before. Besides, all Desires that proceed from the Sences, encreaseth their motion; and as all the Sences are chiefly in the Head, so their like and dislike to most things, proceeds from thence; and the Brain will be as weary with one and the same motion, as the Legs with running; and the violenter the Sences are, the sooner tired they be.

There are two chief sorts of Pleasure: The one wholly dwelling in the Sences, which is fading: The other lasts as long as Life, and hath a desire to last longer. These are those Things or Thoughts that lye not wholly in the Sences, but only are found out by them, and kept and nourished by the Mind: In this the Sences follow the Mind; and where the Mind leads the Sences, it walks them with so moderate a pace, and rules them with so equal motions, as they are never weary. But when the Sences lead and rule the Mind, it is always out of order, and is tired in following the uneven, strange, and violent ways it walks in, not knowing where to rest.

But the reason why Displeasure lasts longer than Pleasure, is, Because Displeasure is of the nature of Death: for, though Motion doth not cease, as in Death; yet it is slow and dull: and Pleasure, which is of the nature of Life, is full of Motion, hot and violent: The one is like a long and tedious Sicknes; the other like a hot and Burning-Fever, that destroys soon.

Of

Of the nature of MAN.

IT is the nature of *Mankind* to run into Extreams: their Minds being as their Bodies are; for most commonly there is a predominant Passion in the one, as a predominant Humour in the other: so that Dispositions of Men are governed more by Passion, than by Reason; as the Body is governed more by Appetite, than by Conveniences.

The Power of the Sences.

THE Body hath Power over the Will, because the Appetite of the Five *Sences* draws the Will forcibly, although Reason helps to defend it.

The Appetite is more delighted by degrees, than with a full Gust.

But one would think, that every several *Sence* did strike but upon one String or Nerve; for the Mind is often moved to one and the same Passion, by the several *Sences*. And again, one would think that every several Object did strike upon a several Nerve, although to the pleasure or pain but of one *Sence*; and the Mind receives several Pleasures or Griefs from those Varieties.

Of the Happiness of a Farmer.

THE *Farmer*, and his Wife, Sons, Daughters, and Servants, are happier than Kings, Nobles, or Gentry: for, a King hath more Cares to govern his Kingdom, than he receives Pleasure in the enjoyment. The *Farmer's* care is only to pay his Rent, which if he cannot do, he must have a very hard Bargain, or be a very ill Husband; and he takes more pleasure in his Labour, than the Nobility in their Ease: His Labour gets a good Stomack, digests his Meat, provokes Sleep, quickens his Spirits, maintains Health, prolongs Life, and he grows Rich into the bargain. The Disease of Idleness in the Nobility or Gentry, deadens their Stomacks, decays their Health, shortens their Lives; besides, it makes them of Inconstant Natures, and empty Purfes; and their queasie Bodies make them desire variety of Wines, Meats, and Women. Idleness doth also weary their Spirits, which makes them wander to several Places, Companies, Games, or Sports. Yet Ease and Riots make finer Wits; for Riots make many Vapours, and Idleness breeds Thoughts which heats the Brain; and Heat is active, and so refines the Wit, and fires the Spirits; and hot Spirits make Ambition, and Ambition (to well-disposed Minds) produceth worthy Actions, and

and not only fills them with Courage, but gives them Curiosity, Civility, Justice, and the like; but Ambition to depraved Minds, makes them Slaves to base Actions, as Flattering, Cheating, or Betraying, or any unworthiness to compass their Ends.

Of the Vastness of Desires.

THERE are few but *desire* to be absolute in the World, to be the singular Work of Nature, and to have the power over all her other Works. Although they may be more happy with less: yet Nature hath given men those *vast Desires*, that they can keep in no limits, be their beginning never so low and humble. As for example, A man that is very poor, and in great wants, desires only to have so much as will serve meer Necessity; and when he hath that, then he desireth Conveniences, then for Decency, after for Curiosity, and so for Glory, State, and Fame: and though *Desire* run several ways, yet they aim all at one end; if any end there were to those that will embrace all. But some say, That the Mind is the measure of Happiness; Which is impossible, unless the Mind were reasonable: for, the Mind is not satisfied, though it had all, but requires more: So the Mind is like Eternity, always running, but never comes to an end.

Of Vain , Useless , and Unprofitable Wishes.

IPERCEIVE if Men could have their *Wish* of Nature , or Fortune , they would *wish* that which is admired and esteemed by others ; and not what they receive : for, Man seems to build his Happiness in the Opinion of others , as the chiefest enjoyment of Pleasure in himself.

Of Desires and Fears.

SOME say, That it is a miserable state of Mind to have few things to *desire* , and many things to *fear* : but surely the Misery lieth only in the many *Fears* , not in the few *Desires* ; and if *Desires* are pleasing in the Birth , yet it puts the Mind in great pain , when they are strangled with the string of Impossibilities , or at least made sick and faint with Improbabilities : for, if Hopes give them life, Despair gives them death ; and where one *desires* and *enjoys* , many thousands are beaten back : for , *Desires* seldom keep rank , but flye beyond compass, unless they be helped by their grateful Servants, *Patience* and *Industry*. For, *Industry* is a kind of Witchcraft , which will bring that to pass that one would think impossible. But without all doubt, that Mind that hath the fairest *Wishes*, is in the happiest condition,

dition; for it is as if he had a fruition of all things.

*What Desires a Man may have to make him
Happy.*

THE *Desires* of Happiness are not in the Favour of Princes, nor in being Princes to have Favourites, or to be Popular, nor in the conquering of many Nations and Men; nor in having vast Possessions, or to be Emperors of the whole World, or in the Revenge of Enemies, or to enjoy their Beloved, or to have many Lovers; nor in Beauty, Art, Wit, nor Strength: but, to have Health, to be praised and not flattered; admired, but not lusted after; to be envied, but not hated; to be beloved without ends; to love without jealousy, to learn without labour, to have wise Experience without loss, to live quietly without fear, to be an Enemy to none, to have Pleasure without Pain, Honour and Riches without Trouble, and Time to wait on them; which every prudent man brings to pass. But these are not easily to be had; so that the best way to be happy, is, To persuade one's self to be content with that he hath, and to desire no more than honest Industry may easily purchase.

Of the Mind and the Body.

THE *Mind* and the *Body* must be married together, but so as the *Mind* must be the Husband, to govern and command; and the *Body* the Wife to obey. And Reason, which is the Judge of the *Mind*, must keep the Sences in awe: for as Reason is the property of the *Mind*, so the Sences are the property of the *Body*. But there is no Judge more corrupted than Reason, or takes more Bribes; and the Sences are the Bribers: for, the Eye corrupts it with Beauty, the Ear with Melodious Sounds; and so the Scent, Taste, and Touch, which makes false Reason to give false Judgments; so that the *Mind* may be an over-fond Husband, that would be a wife Man, were he not perswaded from it by the Follies of his Wife.

Of Riches and Poverty.

NCESSITY and *Poverty* teach to dissemble, flatter, and shirk, for Advantage and Livelihood; and long Custom makes it a Habit; and Habit is a second Nature: for, what *Poverty* breeds, many times proveth base and unworthy; being necessitated to quit Honour or Life, whereas most commonly Life is chosen first. Besides,
Poverty

Poverty wants Means to learn what is best: for, the poorer sort generally never standeth upon the Honour of speaking the truth, or keeping their word; for they lye at watch to steal what they can get; when a rich man, having no wants to necessitate him, lives at plenty; which keeps him not only from that which is base, but perswades him to things that are Noble. *Riches* make a man ambitious of Honourable Fame, which Desires make them measure their Actions by the Rule of good Opinions. But *Poverty* is ambitious of nothing but *Riches*, and thinks it no dishonour to come to it any way. Thus *Poverty* is ambitious of *Riches*, and *Riches* of Honour. *Riches*, as a Golden Father, begets a Bastard-Gentry, and *Poverty* is the death and burial of it. But the pure and true-born Gentry, comes from Merit, from whence proceeds all Noble and Heroick Actions; it is nourished in the Court of Fame, taught in the Schools of Honour, and lives in the Monarchical Government of Justice.

Of Robbers or Factious men.

THERE be three sorts of *Robbers*: first, those that take away our Goods, Plate, Money, Jewels, Corn, Cattel, and the like. The second are Murtherers, that take away Life. The third are Factious

ous persons, which are not only the cause of the taking away our Goods (which we call Movable), and our Lives, but our Religion, our Friends, our Laws, our Liberties, and Peace. For, a Factious man makes a Commotion, which Commotion raiseth Civil Warrs, and Civil-Warr is a division in the Bowels or Heart of the State, dividing Commands from Obedience, Obedience from Commands, rending and breaking Affections, raising of Passions; so that a *Factious man* is a Human Devil, seeking whom he can devour; insinuating himself into favour with every man, that he may the better stir up their spirits to fury, presenting them with Grievances to catch in Discontent; speaking always in Cyphers and Characters, as if it were a dangerous time, and that they lived under a Tyrannical Government, when they may speak as freely as they can live, and live as freely as they think; which freedom of Thoughts nothing but death can cut off. But if they did live under a Tyrannical Government, they ought not to reform it by their Passion, nor to disobey because of their Grievances; it is both wise and honest to be a Time-server, so they go not through dishonourable actions: for, he that runs against the Times, is a disturber of the Peace, and so becomes *Factious*, which is the track of evil natures.

There

There is a difference betwixt a Rogue, a Dishonest man, and a Knave.

THE *Rogue* is one that will act any Villany; as, Murther, Sacriledg, Rapine, or any horrid act. The *Dishonest man* is one that is ungrateful, that will receive all Courtesies, but will return none, though he be able: and a breaker of his word; as for example; If a man should promise another man out of a sudden fondness, and without Witness, a Hundred pounds a year; and after, repenting of it, should break his Promise, yet it is a *dishonest* part, though it takes nothing from the man that he could challenge for his own: for, he gave but a word of Promise, and a word is nothing, unless there be Witnesses to make it an act by Law. And again, if a man goeth to a Fair, and seeth a Horse that he likes, and prayeth his Neighbour to buy him that Horse; he likes him, and buyeth the Horse for himself: so, though he takes nothing from his Neighbour, by reason the Horse was none of his; yet it is a dishonest part, because his Neighbour trusted him in it. And many other ways there are, which would be too tedious to write.

But the *Knave* is not only one that will break his Word, or neglect his Trust; but he will betray
O his

his Trust. And although he will not actually act Murther, yet for Gain he will betray a Life. And though he will not break Houses, or commit Robberies, or any thing against the Law; yet he will cozen, where the Law cannot take hold of him, or do any thing that is not absolute against the Laws. And a *Knave* takes more pleasure in his close ways of Deceiving, than in the Profit, though that is sweet too: for, many do not cozen for the various delights of the Sences, but delight themselves in the various ways of Deceiving. Nor is he wiser than the *Honest man*, though he thinks he be, because he can cozen him; for a wise *Honest man* may be cozened by a crafty *Knave*. For Wisdom goeth upon honest grounds, and takes Truth to be her Guide; but Craft, upon dishonest grounds, and takes Falshood to be her Guide. But some will say, That a wise man will not trust a *Knave*: But how shall a wise man know a *Knave*? Not by his Face; for a *Knave* is not known by his Face, but by his Acts; nor by Report, for Report is a great Cozener.

There are three sorts of *Knaves*; the Foolish, the Crafty, and the Wicked *Knave*: the Foolish and Wicked *Knave* most commonly comes under the lash of the Laws; but the Crafty *Knave* is too hard for the Laws, that they can get no hold of him; and many times he makes them Bawds for his Adulterate ways; yet

yet it is better for a Master to have an industrious *Knave* to his Servant, than a negligent *Fool*: for, an industrious *Knave*, although he steals one penny for himself, he will gain at least another for his Master, not only to hide his Theft by it, but because he would be employed, and keep his Service; but *Fools* lose in both.

A Man ought to be Honest to himself.

MANY think, that *Honesty* is bound only to the regard of others, and not to one's self; so indeed an *Honest man* is a Friend and Neighbour to all Misfortunes, Miseries, and Necessities, in helping others with kind, loving, and industrious actions in their distress, if he thinks he can assuage them, and do himself no wrong: for, every man ought to be honest to himself, as well as to another: for, though we are apt to consider our selves so much, that it may be a prejudice to another; yet we ought not to consider another so much, as to be a prejudice to our selves: for, Justice to our selves should take the first place by Nature; where to wrong one's self is the greatest Injustice; yet to discharge a Trust, is the chiefest part of *Honesty*, though it be to the prejudice of himself: Wherefore an *Honest man* should not take such a Trust as may endanger him to ruin thereby.

There are two sorts or kinds of *Honesty*; the one a Bastard, and the other a True-born. The Bastard is, to be *Honest* for by-respects, as out of fear of Punishment either to their Reputations, Estates, or Persons; or for love of the Rewards that *Honesty* brings. But the True-born *Honesty* loves *Honesty* for *Honesty's* sake, and is a Circle that hath no Ends, and *Justice* is the Center. *Honesty* is the sweet Essence of Nature, and the God of Humanity.

We ought not to be Ungrateful to the Dishonest.

IF one receive life from two men, the one an approved *Honest man*, the other a known *false, cruel, and deceitful man*, which in our Language is called a *Knave*; yet the Benefit is as great from the *Knave*, as from the *Honest man*: for, a Benefit is a Benefit, from whomsoever it comes; and if a *Knave* wrongs me not, he is an *Honest man* to me, though he should be false to all others; and that man that doth me an injury by his good will, is a *Knave* to me, although he were *Honest* to all men else. Wherefore, those only can challenge *Knaves*, that have received the wrong; nor do we truly receive a wrong by what is *meant*, but by what is *done*: for, one cannot say he was hurt, that escaped a danger; but he that was wounded, may.

Though

Though one should receive a Benefit with as much thankfulness from a *Knave*, as from him that is *Honest*; yet a man should be more careful and circumspect in dealing or trusting those that have the reproach or the brand of practising *Disbonesty* and *Knaveish* actions, than with those that take Conscience or Moral Philosophy in their way, which are full of Gratitude, Fidelity, and Truth, as one that is a Keeper of his Promise, a loyal Subject, and a loving Husband, a careful Father, a kind Master, a faithful Friend, and a merciful Enemy.

of OBLIGATIONS.

AS there are some that hate and shun those that can, but will not *oblige*; so there are others that hate and shun those they would but cannot *oblige*. The first is out of a covetous nature, that thinks that all the good that is done to others, is a loss to themselves. The other, that thinks the less good he doth for others, the more power is in himself. So, what both the Shunner and the Actor do is done out of Self-love.

Truth and Falshood not easily known.

IT is very hard , and requires much time to find out *Falshood* : for, though occasions make a man know himself in part , and so to another ; yet not so fully, as we may rest upon him to be one and always the same : Neither can we, without great Injustice , censure always by the Hurt we receive : for, ill Effects may fall from very good Intentions ; and therefore how shall we censure by the Intentions, since none knoweth them but themselves : for, although an Honest Man desires to live as if the World saw his Thoughts ; and strives to think as he would be judged : for, an Honest Man would not betray the trust of an Enemy, either by threats, or torments : Nor fear of death , nor love to life , nor persuasions of Friends , nor the allurements of the World, nor the enchantments of Tongues, nor any Miseries of his own , shall make him step from the grounds of Honesty ; but as a God he doth adore it , as a Master he doth obey it. And though it be the chief part of Honesty to keep a Trust , yet all Trust is not Honest : so that it is as great a dishonesty to take an evil, base, or unworthy Trust , as to betray a just one.

Of FLATTERY.

FLATTERY takes most when it comes into the Ear like soft and sweet Musick, which dulls asleep Reason, and enchants the Spirits: But if it comes in like the sound of a Trumpet, it awakes the Reason, and affrights the Mind, and makes it stand upon his Guard, as when approaching Enemies come to assault. But if *Flattery* be tolerable in any, it is from the Inferiors to the Superiors; as, from the Subject to the Prince, and from the Servant to the Master, or from the Wife to the Husband. But for the Prince to flatter his Subject, and the Master a Servant, is base; and most commonly, those that envy most, flatter best, either to pull down those they envy, or to raise up themselves above them.

Divinity, and Moral Philosophy.

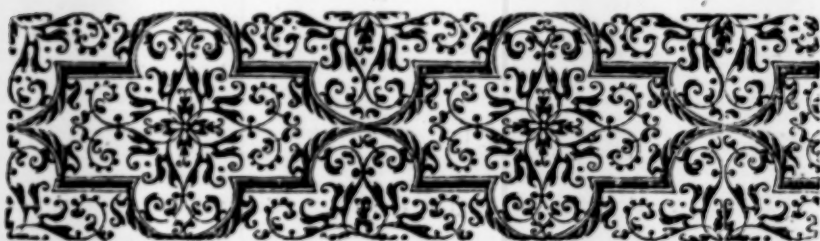
DIVINITY and *Philosophy*, tie up Nature; or *Divinity* and *Moral Philosophy*, are the two Guardians of Nature; yet sometimes they prove the two Gaolers to Nature, when they press or tye their Chains too hard. All things have their times and seasons, unless Art puts them out of the way.

Of

Of Atheism and Superstition.

IT is better to be an *Atheist*, than a *Superstitious* man : for, in *Atheism* there is Humanity and Civility from Man to Man ; but *Superstition* regards no Humanity, but begets Cruelty to all things, even to themselves.

THE



The World's Olio.

Book I. Part III.

A Tyrannical Power never lasts.



THAT Power never lasts, which *Fals-*
hood got, and *Tyranny* strives to keep;
 unless *Tyranny* be the natural consti-
 tution of the Government, as that of
 the *Turks* and *Tartars* is; for then it is most com-
 monly the longest liv'd; such being born and bred
 to hardship: But, should a Body born and bred
 tenderly, be used roughly, expos'd nakedly, and
 fed coarsly, it would be destroyed soon. A Gover-
 nour in a Commonwealth is like the Master of a
 private Family; as for example, A man that first
 begins to keep a House, and makes Laws, and sets
 P Rules,

Rules, though the Laws be hard and unjust, and the Rules strict and rigorous; yet there is no dispute nor grumbling, because he was the first setter up or beginner of that Family; his Means being his own, either by Inheritance, or by his Merits, or by his Industry: wherefore he hath power to order it, or dispose of it as he will; and his Wife and Servants being never accustomed to any other Government before, do willingly submit; and his Children being born under it, it is natural to them. But if this man dyes, and the Wife marries again, or that he is over-ruled by some Friend, and they begin to usurp and to alter the Customs, by making new Laws, and to set other Rules: although they are more commodious, easie, pleasant, and plentiful; yet being unusual, the Servants begin to murmur, the Children to complain; Factions and side-taking grows, until there is a falling out, where words and blows will pass, and so the Estate is neglected, and wasted by cozenage or riot, or sold; and there is no help for it, unless they change their dwelling, and take new Servants, that never were acquainted with the old, and get more Children that knew not the first breeding, and another Virgin-Wife. Thus the Mother, Children, and Servants, of the first Government, must be destroy'd, and new ones will be fit for the second Government. The same is for Commonwealths; for, 1. Absolute Power must be got. 2dly, All old Laws must be abolished. 3dly, Strangers must come to inhabit, to settle a government: for

for mixt Laws of old and new, will no more agree in Government, than cros Humours in a private Family.

of COURTS.

C*COURTS* should be a Pattern and an Example of Virtue to all the rest of the Kingdom, being the Rulers and chief Heads to direct the Body of the State: but most commonly, instead of Clemency, Justice, Modesty, Friendship, Temperance, Humility, and Unity; there is Faction, Pride, Ambition, Luxury, Covetousness, Hate, Envy, Slander, Treachery, Flattery, Impudence, and many the like; yet they are oft-times covered with a vail of smooth Professions and Protestations, which glisters like Gold, when it is but Copper'd Tinsel: for to study Courtship, is rather to study dissembling Formality, than noble Reality.

Of a Lawful or Hereditary Prince.

A*PRINCE* that is born to a just Title, becomes careless, as thinking his Right to his Crown is a sufficient warrant for the Loyalty of his Subjects; which makes him trust the conduct of his greatest Affairs to those he favours most; as thinking his Care and Pains superfluous. Thus he becomes

as ignorant of the Affairs of his Kingdom, as his Subjects of his Abilities: for, few Kings know throughly the Laws made by their Predecessors, but only what themselves make; nor the Humours of the People, nor the strength or weakness of their Kingdom: Whereas an Usurper dares trust none but himself; which makes him more wise in governing, more sure in keeping, knowing the condition of the Kingdom (which he gets by practice), and the humours of the People (which he gets by observation); which gives him ability of Judgment, to chuse fit men for proper places, where otherwise he may put the Ass where the Fox should be, and the Sheep where the Lion should be, the Serpent where the Dove should be: And this mis-placing of men in several Offices and Commands, is many times the ruin of a Kingdom. Whereas Usurpers, having most commonly been Subjects, know better to Command; like the Middle-Region, which knows better what is below it, than the highest Region doth. So men that are subject to Authority, can see better than when they have full power of Command. But the way is so dangerous, that a Kingdom seldom escapes from an irrecoverable ruin.

Of an USURPER.

OF all Princely and Monarchical Governours, an *Usurper* grows most commonly the justest and wisest Prince, when he is once settled in his Possession; unless fear of being dispossessed, infects his thoughts, and so grows furious with a distempered Jealousie, which brings the Plague of Tyranny, breaking out in Sores of Cruelty; and the People shall sooner want Means and Life, than he Industry for his Safety. But otherwise, if he have so much Courage to subdue his Fears, he becomes an excellent Prince: for, what with his Ambition to be thought better than his Predecessor; and that the Subjects might not repine at the Change; or out of a Covetousness to keep his Power, and to settle it upon his Posterity; or out of a Luxurious desire to enjoy it peaceably, that he might reap the plenty thereof, makes him become more careful and circumspect in executing Justice, and more prudent and industrious in making good and profitable Laws to tye the hearts of the people more firm unto him, that their love may wipe out his ill Title. And thus he settles his new and false Authority, by an insinuating Government.

Clemency makes the greatest Monarch.

HE is the greatest *Monarch* that is most beloved of the Subject, because he hath not only the power over Men's Bodies, but over their Minds; where he that is hated and feared, hath only a power of the Body. But the Mind is a Rebel, and stands out against him. Thus Freedom makes Obedience, when Bondage and Slavery is but a forced Authority, because content is not there; and there is more labour in Tyranny, with whipping the people into obedience, than the pleasure of being obeyed is.

Of Tyrannical Government.

THE most *Tyrannical Government*, is by Armies: for, whatsoever intentions they are raised for, if they are not disbanded as soon as the Work is ended, they grow mutinous; for idle time makes them corrupt one another: but if they be settled in Government, either to keep the people in subjection, or secure their Princes, in time they will not only keep the people in subjection, but become Tyrants to their Princes or Governours. As for example; The *Romans* that conquered all the World, when their Armies had no more Work to do, they fell upon their Emperors, and murdered

thered them, pulling some down, and setting others up; so that, at some times, there have been three or four; and, at other times, none to govern the Empire. And how often, nay, how few of the Emperors of the *Turks* do dye in peace? For the *Janisaries*, whom they raised for their Guard, do murder them upon the least dislike; of which, many other Examples may be given. Wherefore, it is as great a wonder to hear of an Army to protect their Governours, as it is usual to destroy them. But this comfort only is to those that live under the power of the Sword, That as they destroy their Heads, so they destroy Themselves; for without Government, nothing can last; and there can be no Government without Superiors: for, there must be both Authority and Obedience, to make a Harmonical Commonwealth.

Of the Favour of Princes.

THERE is no greater advantage to a *Prince*, than to prefer men that have the reputation of being Wise, Valiant, and Honest; or those men that are great in Alliance; or have great Estates: for Men of Wisdom enable their *Princes*, by their Counsel; and Men of Valour enable them by Execution; and Honest Men enable them by their Trust; and Men of Alliances enable them by their Power,

Power; and rich men help to maintain their Warr: but poor and mean-born men, are Leaches, that suck in the Wealth of the Kingdom, and spue it forth in vanities: they bring nothing to their Prince, but hatred from the Commons, through envy to those that are preferred.

The Misplacing of Honours causeth Rebellion.

OUTWARD *Honour* should be the Mark of the Inward, which is truly worthy of Reward for Actions, proceeding from Valour and Wisdom in conducting and governing, maintaining and keeping, assisting and obeying their King and Countrey: But if *Honour* be placed by Favour, and not for Merit, it brings envy to those which are honoured, and hatred to the Prince, for honouring such Persons; which Envy and Hate brings Murmurs, and Discontent brings Warr and Ruin to the Kingdom. But Kings should be like good Husbands, that sow their seed in fertile, and not in barren ground, where the cost and pains will be lost. Neither do they fling in their Seeds in a lump, but spread them about. So Princes should divide their Favours amongst the worthiest Persons; not to favour one, to discontent all the rest.

The cause of Rebellion.

THERE is nothing causeth *Rebellion*, so soon as the unequal living of the Subjects; as, when a Noble-man strives to live like his King, a Gentleman to live like a Noble-man, and a Peasant or a Citizen to live like a Gentleman: for every man, living not according to his Quality, will in short time think his Quality according to his Expence; which must needs make a Disorder, where there is an inequality of Degrees, and not in Expence: for, the rate of the Expence must be set at the degree of the Person. And when a Noble-man seeth an Inferior Person in as good or better Equipage than himself, it begets Envy, and Envy causeth Murmur; Murmur Faction, Faction Rebellion: and the Inferior sort living at the rate of the Nobler sort, begets Pride, Pride Ambition, Ambition Faction, Faction Rebellion. And thus the Nobler sort striving to keep up their Dignity; and the Inferior, through their Pride, out-braving the Noble, those of the same Degrees are tempted to live above their Abilities, even with their Equals: Thus striving to out-brave one another, they run into Poverty; and being poor, they fear no loss: for, having little to maintain life, they set it at stake, either to lose all, or to get more: for in Civil-Warrs, all is Fish that comes to Net;

Q

whereas

whereas every man living in his degree, Envy, Pride, and Luxury, are abated; Neighbourly Love and Kindness bred, and Peace kept, and every one thrives in his Quality, and grows Rich by Frugality, and Riches beget Care, Care begets Fear, and modest Fear keeps Peace.

of CEREMONY.

CEREMONY is rather a Superstitious Shew, than a Substance; it lives in Formality, not in Reality: yet it is that which keeps up the Church, and is the life of Religion; it heightens and glories the Powers of Kings and States; it strikes such a reverence and respect in the beholders, that it begets fear and wonder, insomuch that it amazes the Spirits of Men to Humiliation and Adoration; and gives such a distance, that it deifies Human things. *Ceremony* hath such a Majestical Form, that it becomes a kind of a god; for it creates such a Superstition, that it is not only served with earnest Endeavours, but many times with such a fury, that oft-times the Observer runs into Madness: But as it strikes Fear, so it begets Pride: And yet *Ceremony* is so necessary, that without it Commonwealths would run into a Confusion: for, it is the Officer to make way for Command and Obedience; which keeps Peace, and creates Order; which
Order

Order is to place things in such Manner, Forms, and Times, as is needful.

of COUNCELLORS.

AN Idle or Lazy Man, is unfit for a Councillor, because he will not take so much pains as to consider to the bottom of a Cause. An *Epicure* is as unfit: for, his Mind is so set on his delight, that it is buried to all other Thoughts. A Doubtful Man is also unfit, because he cannot resolve upon any thing. And a Fearful Man is as unfit as any, because he can never give a solid Opinion for fear of Danger.

Discord in Council, many times proves very prejudicial to a State.

Age becomes Council and Command.

IT is seemly and fit for *Age*, to be in all *Commands* and *Councils*: for, that which makes a wise Privy-Councillor or States-man, is Aged-Experience in active times, and to be bred in observing, quick in conceiving, industrious in continuing, led with Honesty, and forced to Policy. *Age's* Gravity forceth Authority, and compels obedience by his wise conduct. Wherefore those that prefer *Youth* before *Age*, do esteem the strength of the Body before

the Strength of the Brain; and if so, a Horse is to be preferred before a Man.

Of Command and Order.

THOUGH *Command* is to have the first place, as coming from Nature or Power; yet it cannot execute its Power without *Order* and *Ceremony*: for *Ceremony* and *Order*, are the two necessary parts to uphold the Natural or Powerful *Commands* of the Superiors, and Obedience from the Inferiors; for *Commands* and *Obedience* make Commonwealths, which Commonwealths make Contracts, which Contracts make Peace, and Peace makes every one to enjoy a Propriety; so as they work to one and the same End, though they are several: for, *Commands* create *Ceremony*, *Ceremony Order*, and *Order* and *Ceremony* give *Distinction*, *Distinction* gives *Obedience*, *Obedience* Peace.

A Valiant Prince.

IT is a great encouragement for a *Prince* to be *Valiant* and have Courage, to see that it makes Obedience in Subjects, and keeps Forreigners from intruding: for, let a King have many Vices, if he have but that one Virtue, he shall be powerful at home, and famous abroad: and it is not only esteem-

esteemed in *Princes*, but in private Men: for, a *Valiant man* shall rest quietly without controlement, when a *Coward* shall be troubled with continual Affronts.

I mean not a *Tyrant*: for *Tyranny* is the Child of Fear, not of Courage: for, Fear makes Suspicion, and Suspicion makes false Suggestions, and that brings Cruelty; yet a soft nature is in a degree of a Coward, in the World's esteem: for, though he hath Courage to fight, yet the easiness of his nature makes him quickly forgive, and so perhaps to put up a wrong; and the World is not so apt to conceive the goodness of the nature, as to condemn it for a defect of his Valour. But a soft and tender nature shall suffer with much patience, which sheweth a greater Courage than a stronger nature, and will gain him much pity, and a great deal of love, chiefly in affliction, for there his Courage is most seen. So Passive Courage gets love in affliction, and Active Courage gets praises in prosperity.

It is observable, That often times a very Wise man begets a Fool, and a very Valiant man a Coward; when an Indifferency shall continue in a Race for many Descents; which seems as if Nature were limited, or had equal proportion of Good and Bad; that when she hath been prodigal to one, it makes her sparing to another. But Nature is wise; for she doth not make her Favours common, be-

cause she would have them to be esteem'd.

Of WARRS in general.

AS in time of *Warr*, most men are destroy'd in Fight; so there are more Marriages, and more Children born, than in Peace. It is also certain, that by many and several Actions, it gives Theams for Writers, and so produceth many Books, and much Experience, both for Actions of *Warr*, and Policy of State. Nor do *Warrs* only shew Men's Abilities, but beget Abilities by the Experiences of several Changes of Fortune: Besides, it shews the different nature of men, those that are Cruel, and those that are Merciful; the Coward, and the Valiant; the Covetous, and the Liberal or Generous; the Prodigal, and the Provident; the Sloathful, and the Industrious; the Noble, and the Base. *Warr* is the means to shew Justice, Piety, Charity, Honesty; to Love, Generosity, Wisdom, Patience, Strength, Command, and Obedience. But yet *Warr* brings Atheism, Cruelty, Hard-heartedness, Stubbornness, Prodigality; it corrupts Youth, Women, and Good-manners; it destroys Laws and Religion; it begets Envy, Faction, Revenge, Theft; it brings Death and Destruction to that Kingdom that is the weaker.

of

Of an ARMY.

LITTLE *Armies* cause great Expences by reason of the waste they make; whereas in Peace every one gets his own living by their Industry; but when they are gathered together in a Body, they become idle: for, the State is to maintain an *Army*, by giving them Money or Free-quarter; which last most commonly takes the first place. Thus an *Army* doth impoverish the Kingdom three several ways: First, It doth not only give Pay to so many People to live idly, unless it be when they fight; but it feeds them upon the Industry of those that are not in Arms. Next, They do not only feed upon a Kingdom moderately, but make havock and spoil, destroying most commonly the very Stock and Store. And lastly, It doth impoverish the Treasury of a Kingdom, which forceth the Governour to lay heavy Taxes upon the Estates of the Gentry, and the Industry of the Commons.

Of

Of the Loss in Battels.

WHERE History mentioneth *Battels*, they make nothing to speak of a Hundred thousand killed in a *Battel*: but it is sooner writ, than prov'd: for let us imagine, Fifty thousand should stand still, or were forced to do so, until their Throats were cut, it will take up some time; and the longest *Battel* is but from Sun-rising to Sun-set: I do not mean the days near the Pole, but near the Line: for Nature requires Rest and Food; and *Battels* are to return Blows, as well as to receive. Wherefore Fighting requires time to slay one another: for, they do not always kill so soon as they meet, neither can they fight all at once; for Squadrons are Five and Ten men deep. Besides, dead Bodies of Horses and Men will hinder much their Encounters. But some say, Most are killed in the Execution, when one Party runs away: It may be answered, That Fear is very swift, and oft-times it scapes Revenge: and I have heard a good Soldier say, That Thirty thousand on each side, is as much as can fight in one *Battel*: for greater Numbers make rather Confusion than Execution; but Report kills more than a great *Army* can bury.

Of the Situation for Safety in Warr.

THOSE Countreys that are either Barren, or Woody, or Mountainous, are seldom overcome, although the Defendants be far lesser in number than the Assailants; which makes the Commanders of the Defendants seem Wise, Valiant, and Fortunate; when it is the Countrey that gives the Advantage, and not altogether the Men.

Of the Hazzards of Warr.

THERE is nothing more *hazazardous* to an Army in the day of *Battel*, than to have the Chief Commander lead the Van-guard: for, a General should reserve himself against such time as his Army is oppressed; because nothing revives more the wearied and drooping Spirits of the Common Soldiers, and gives more Courage, than the sight of the General. Besides, the Office of a General is more to Order, than to Fight; and it is not only Fighting that wins the Battel, but wise conduct. Thus a General must not only be known to his Soldiers to be Valiant, but to be Honest and Wise; his Courage is their Trench, his Wisdom is their Fort, and his Honesty is the Guard to keep them. But the great Advantage in *Warr*, is in experienced Commanders, diligent Officers, practised Soldiers, skilful Engineers, and the Situation of the Place.

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Of

Of a Civil-Warr.

THE greatest storm that shipwracks honest Education, good Laws, and decent Customs, is *Civil-Warrs*, which splits the Vessel of a Commonwealth, and buries it in the Waves of Ruin: And *Civil-Warrs* may be compared to a pair of Cards; which when they are made up in order, every several Suit is by it self, as from One, Two, and Three, and so to the Tenth Card, (which is like the Commons in several Degrees, in order) and the Coat-Cards by themselves, which are the Nobles: But Factions, which are like Gamesters when they play, setting Life at the stake, shuffle them together; intermixing the Nobles and Commons, and so Loyalty is shuffled from the Crown, Duty from Parents, Tenderneſs from Children, Fidelity from Masters, Contineſce from Husbands and Wives, Truth from Friends; from Juſtice, Innocency; Charity from Miſery. Chance plays, and Fortune draws the Stakes.

Of Forreign Warr.

FORREIGN WARR is neceſſary, ſometimes, to maintain Peace at home; it opens the Vein of Diſcontents, and lets out the hot and
Feveriſh

Feverish Ambition of the Mind, which otherwise would grow to a dangerous and mad Rebellion; yet it makes (most commonly) a Kingdom weak and thin, according as the Physick doth work: for if the Purges be very strong, it makes the Patient faint and feeble: So doth the *Warr* to Kingdoms; Ill Fortune makes them lean and weak; Good Fortune gives them strength and fat.

Of Rash Commanders.

A MAN at his first entry into Actions, ought to be very careful of shewing himself Prudent and Moderate, as well as Bold and Valiant. A good *Commander* should overcome by Policy and Conduct, as well as by Violence and Force of Arms: for, many a gallant Army is lost through the *Rashness* of a *Commander*.

A Foolish and Negligent *Commander*, makes his Soldiers as Cowardly, as a Careful *Commander* makes them Valiant. But a Good *Commander* gets love of his Soldiers, who find his Care, and know his Skill, and approve his Courage. Whereas those that are *Rash*, Careless, Ignorant, Proud, Improvident, Timorous, Doubtful, are to be shunned, and not to be employed. But those are best to govern, that have Noble and Generous Hearts: for, Liberality and Generosity, are the nature of a god.

Of being Armed.

A MAN that will go into the Field *unarmed*, is either a desperate Fool, or he means to run away when it comes to his turn to fight: for, a Valiant Man will *Arm* his Body in the Day of Battel, to save his Life, to win Honour and Victory. But some love Pleasure more than Honour; and some love Honour more than Life.

Of a General, and a Colonel.

A GENERAL of a Hundred thousand Men, sounds loud in the Ears of the World; when a *Captain* of a Brigade is hardly taken notice of, although his Conduct in ordering his Brigade, hath been as skilful and as prudent, and his Courage and his Onset as daring as the *General's*: yet such Advantages and Odds hath Numbers, that it makes great Reckonings in the World; when the Actions of a few are never measured.

Of the Power of the Sword.

A VALIANT Man will sooner part with his Life, than part with his *Sword*, which he courts as his Mistress, being as industrious and studious to know the Art and Use of the one, as to know the Nature, Disposition, and Inclination of the other: for, a *Sword* is a Defender and a Maintainer of his Honour; it is a strength against Dangers, a shelter for Virtue, a protection to Innocency: It is the Key that opens the Gate of *Fame's* great Court; it humbles the Proud, it advanceth the Low and Mean to the height of Reputation; it civilizes Nations, it environs a Commonwealth, it decides Quarrels, it divides Spoils, it is the Commander of the World, it is the Conductor to all Noble and Heroick Actions; it is the Vicegerent to Death, a Guard to Life; it is the Bolt of *Jupiter*, the Trident of *Neptune*, the *Cerberus* of *Pluto*. It can do more than Virtue can do, for it can Command; Virtue can only Entreat or Perswade. The very signification of a *Sword*, is great; for it signifies both *Power* and *Justice*, *Command* and *Rule*. When I speak of a *Sword*, I mean any thing that performs the same Function and Office, *viz.* To assault and defend, which all sorts of Arms will not do.

Of Commonwealths, or States-men.

THE grave Formalists account good *States-men* those that are *Tyrants*, such as *Cato* was, who wrought the destruction of the *Roman Commonwealth*: for, the too severe and strict Rules of Art, oft-times are broken by the over-powerful force of Nature, which cannot endure to be bound beyond the strength of Moderate Liberty. Wherefore Moderation in Government, is as necessary as Moderation for Health: for, those that restrain their Appetite too much, starve the Body; and those that give no restraint, kill it with Surfeits: so likewise in a Commonwealth, those that restrain Liberty too much, enslave it; and those that give too much Freedom, confound it. Thus, either ways bring Death to the Body, and Ruin to the Commonwealth.

Of Men's Partiality.

OUTWARD Honours should be the signs of inward Worth, viz. of Actions proceeding from Valour, and Wisdom in conducting and governing Affairs to the best, for their Countrey's Service. But outward Honour is as all other Gifts of *Fortune*, unchosenly given; for the Coward, and
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the Fool, and the Knave, are many times crowned with Honour; when the Valiant, the Wise, and the Just, sit unregarded, and unrewarded. Wherefore Passion and Erroneous Opinions, are the two Emperors of the World.

Of MEN.

SOME, in the dispraise of *Men*, say, That they are so opinionated, that they think they are able to govern the whole World in all active Affairs, although they have neither Fore-sight nor Experience; and that most of them are as humour-some, and as fantastical and inconstant as Women, full of Brags and Vain-glory. Some feigning themselves to be otherwise than they are, would be thought wise by Postures, with ringing their Heads on one side, or winking with their Eyes, or shrinking up their Shoulders; others again, by hiding their Ignorance with Gravity and Formality: some are also tedious in stuffing the Ears of the Hearers with Histories, others with Controversies; some again with long, barren, and stale Tales; then whispering of Secrets, and dangerous Plots. Besides, some have more Courage in their Words and Looks, than in their Hearts: And some are so spruce, as they seem Effeminate; and others so affectedly Careless, that they are Rude, and seem Clownish. Thus they put more
false

false Faces on, than Women do. But sure, there be many men in the World, whose Wisdom makes them as petty gods; able to manage and govern great and difficult Affairs; and a Wise man is a Valiant, not a Desperate man; a Quiet man, not a Quarreller; a Civil man, not a Dissembler; an Industrious, not a Busy man; an Humble man, not a Flatterer; a Generous man, not a Prodigal; a Prudent, not a Covetous man; a Patient, not an Insensible man; a Fashionable, not a Spruce man; and I have heard say, That a Worthy, Honourable, and a Gallant man, is one that is VVise, Just, and Honest.

of BEHAVIOUR.

THERE is nothing wins more upon the Soul of Men, than Civility and Courteous *Behaviour*; it endears more than Words: for Eloquent Oratory, though it insinuates, yet it is like a Tyrant, that carries the Opinions of men (like Captives) by force, rather than wins them by gentle Perswasions; neither will it do that, unless it be mixed with an Elegancy of delivery, and Courteous *Behaviour*, without affectation, which Eloquence should have. But a Free and Civil *Behaviour*, causeth Affection to run after it; it abates the Pride of the Proud, to meet it; it ingentles the VVild and Barbarous;

Barbarous; it softens the Rigid; it begets Compassion in the Cruel; it moves Pity in Misery; it begets Love in Prosperity; and, most commonly, good Nature hath Civil and Courteous Behaviour, though the Civil and Courteous have not always good Natures: so that it becomes Verity in the one, and Hypocrisie in the other; which nevertheless pleaseth, although it be a fair Face to a false Heart.

Of Natural Posture, and Words.

ALL *Natural Postures* have a coherence with the nature of the Mind; as, a man that hath high ambitious Thoughts, hath a Proud Garb; a man of great and fearless Spirit, hath a Resolute Garb; a timorous and a fearful Mind, hath a Fawning and crouching Garb; a mistrustful Mind, a wary and slye Garb; a Mind that hath few desires, a dull Garb; a vain Mind, a fantastical Garb; a busie Mind, a Restless Garb; a luxurious Nature, a lazy Garb; and so others in the like kind. Thus, as there are several natures, so there are several *Natural Postures* belonging to such Minds: for, if the Art of Breeding were not (which brings several Customs, which Customs are a second Nature), the Body would follow the Humours of the Mind.

Likewise, our Words are apt to run according to our Thoughts: for, if our Thoughts hunt after
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self-praises, our Words most commonly are boasting and bragging; if our Thoughts hunt after Debaucheries, our Words are lascivious; if our Thoughts are envious, our Words are spiteful; if proud, our Words are scornful; if amorous, our Words are affected and whining; if our Thoughts are full of grief, our Words are complaining; if angry, then our Words are railing. Thus according to every Subject the Thoughts work upon, the Tongue draws forth or spins forth Threads of Discourse.

Of YOUTH.

YOUTH ought to have good and grave Counsels, and solid Studies, to poysse them: for, if the Bottoms or Keel of Life be not ballac'd, the Sails of Vanity will over-turn their Ship of Happiness. For, it is not those leight Counsels that Parents do vulgarly use to give their Children, that make them wise; as saying, Take heed of catching cold, or not eating such and such Meats; or teaching them how to put off their Hat, or making a Leg with a good grace, though that doth well; nor yet to keep them too hard to their Studies, which makes them most commonly Pedantick; but to send them abroad to learn to know the world, that they may know Men and Manners, to see several Nations, and to observe several Natures, Customs, Laws, and Ceremonies,
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their VVarrs, or Contracts of Peace. Thus they may come to be good States-men or Commanders in warr, and be able to do their Countrey good service, and to get to themselves Honour and Fame. Besides, the knowledg of the world gives a satisfaction to the mind; for when they see there is a change, and such Misfortunes that are not to be avoided, they will not make every little cross an affliction; but take afflictions as things necessary, that ought to be born with patience; and by this shall they live more happily, and dye more willingly.

Of the Breeding of Children.

CHILDREN should be taught, at first, the best, plainest, and purest of their Language, and the most significant VVords; and not, as their Nurfes teach them, a strange kind of Gibbridg, broken Language of their own making; which is like scraps of several Meats heapt together, or hash'd, mixt, or minced: As for example, when Nurfes teach Children to go, instead of saying *go*, they say *do, do*; and instead of saying, *come* to me, they say, *tum* to me; and when they newly come out of a sleep, and cannot well open their Eyes; they do not say, My Child cannot well open his or her Eyes; but, My *Cbid tant open its Nies*: and when they should bid them *speak*, they bid them *peak*; and when they

should ask them if they will *drink*, they ask them if they will *dinck*. And so all the rest of the Language they teach Children, is after this manner; when it is as easie for those that learn Children to speak, and more easie for the Children to learn plain words, and the right Language, than this false broken Speech; which is of no use, but only takes up so much the more time to learn to speak plain, and as they should do; which time might be employed in the understanding of Sense, which is lost in learning VVords.

And it is not only the foolish and ill-bred Nurses that speak to Children thus, but their Fathers, which many times are accounted wise Men, and their Mothers discreet VVomen; which, methinks, is very strange, that wise and rational men, when they talk to Children, should strive to make themselves Children in their speech, and not rather strive to make Children speak like wise Men. Yet such is the Power of Custom, that wise Men will follow it, although it be unnecessary, uneasie, and foolishly hurtful: for certainly this broken, compounded, and false Language they teach Children, is so imprinted in the Brains, as it can hardly be rubbed out again; and the Tongue gets such a habit of an ill and false pronunciation, that when they are grown to Men and VVomen's estate, their speech flows not so easie nor sweet, nor their Tongue moves not
so

so voluble nor smooth, as otherways they would. Likewise they learn them the rudest Language first, as to bid them say, such a one Lyes, or to call them Rogues, and the like Names, and then laugh, as if it were a witty jest.

And as they breed them in their Language, so they breed them in their Sports, Pastimes, or Exercises; as to play with Children at *Bo-peep*, *Blind-man-buff*, and *Cocks-bod*, as they call them; that is, to muffle their Head and Eyes, and then they run about to knock their Heads against the Doors, Posts, and Tables, to break their Legs over Stools, Thresholds, or to run into the Fire, where many times they get Deformities, with the Mischiefs that follow; or to hide themselves behind Hangings, and old Cupboards, or dirty Holes, or the like places, where they foul their Clothes, disaffect the Brain with stincks, and are almost choak't with Dirt, and dusty Cobwebs, and Spiders, Flyes, and the like: also, to role upon the ground, or to stand upon their Heads, when Dancing might be learned with the feet, as easily as tumbling in several postures, or standing upon the Head: and is it not as easie to learn them to write and read, as to build Houses with Cards? They are both but making of Figures, and joyning together; and is it not as easie to learn them the Globe, as to play at Cards? And is it not as easie to tell them of Arts and Sciences, as to tell them feigned and foolish Tales of *Tom Thumb*,

and of *Spirits*, and the like; frightening them so much, that it makes them of timorous Natures, and Effeminate Spirits: when Children would take as much delight in Arts and Sciences, nay more, if they were taught them at first.

Likewise, it were as easie, and of less danger, to teach them to Vault, which is necessary for Horsemen, as to climb a Pear-tree, and the like: and likewise, it were as easie to learn them to fence with a Stick, or at least to hold it in a defensive posture, as to play at *Cat*, *Chick-stone*, *Quaits*, or the like. Wherefore it is no wonder there are so few Wise Men, when Children are bred so foolishly: so many so unhandsomely behaved, when Children are bred so rudely: so many Cowards, when Children are bred so fearfully: so many deformed, when Children are taught such dangerous, mischievous, and hurtful sports: so many false, when they are taught to tell Lyes from their Cradles; thinking it no Vice or Fault in Children. Many more Examples might be given of the ill-breeding of Children.

Of Gentlewomen *that are sent to*
Board-Schools.

IT is dangerous to put young Women to *Board-Schools*, unless their Parents live so disorderly, that their Children may grow wicked or base by their Examples: for, most commonly, in these *Schools* they learn more Vices, than good Manners: for it is a good task for one body to breed up one Child well, and as they ought to be bred; at most, two or three; but it is too much for one to breed up many. For one Woman to breed up twenty young Maids, it is true they may educate their Persons, but it is a doubt whether they do or can educate their Minds; they may learn them to *sing* well; but it is a question whether they learn them to *think* well: they may learn them Measures with the Feet, and mistake the Measures of a good Life: they may learn them to write by Rule, but forget the Rules of Modesty.

For the danger is, that in those *Schools* where there is great many Gentlewomen of several Families and Births, degrees of Age, various Humours, different Dispositions, Natures, and Qualities, they may do like several sorts of Fruits, which when they are gathered and heaped together, soon putrifie and corrupt; and some become rotten at the Coar. Whereas
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if every Pear, Apple, and Plumb, were laid even by themselves apart, in a dry and clean place, they would be sound, wholsom, and last as long as their natures were to last. So if young Women were bred singly, carefully, and industriously; one by one, there would be no danger they should learn from each other, Crafts, Dissembling, Fraud, Spight, Slander, or the like. Besides, where there are many together of several Dispositions, they are not only apt to catch the infection of ill qualities from each other, but many times they breed Vices, which ruin them, their Fortunes, and Families; and, like Maggots, consume their Estates, or eat a hole thorough their Reputation.

Besides, all *Board-Scholars* of the *Feminine Sex*, are like Meat drest at a Cook's Shop, which always tastes of the Dripping-Pan or Smoak: so, most commonly, those that are bred at *Schools*, have a smack of the *School*, at least in their Behaviour, that is, a Constraintness. But as for Exercises, although they are commendable in Women of Quality, yet it is not these Exercises or Virtues (as they call them in *Italy*), which give them good Breeding; but to instruct their Youth with useful Knowledge, to correct their Ignorance with right Understanding, to settle their Mind to Virtue, to govern their Passions by Reason, to rule their unsatiable or distempered Appetites, with Temperance; to teach them Noble Principles,

ciples, Honourable Actions, Modest Behaviours, Civil Demeanors; to be Cleanly, Patient, and Pious; which none can teach either by Example, or Instructions, or both, but those that have been nobly bred themselves.

How a Gentleman ought to be bred, and spend his time.

A Gentleman ought to be skilful in the use of his Sword, in the Menage of Horses, to Vault, to Wrestle, to Dance; the first defends his Honour and Countrey; the next is for Command in Cavalry; the third makes him ready in the day of Battel to get on Horse-back; the fourth keeps him from being overcome by a Clown or Peasant: for the slights in Wrestling will overcome great Strengths: the fifth gives his Limbs a graceful Motion.

His Exercises should be Masculine: for, better it were to see a Gentleman shooe an Horse, than to play on the Viol, or Lute, Virginal, or any other Musical Instrument (for that sheweth the command Man hath over Beasts): or to carry a Burthen on his back, than to sit idly at Cards or Dice (for Idleness is like the sluggish Worm, that is neither able to help nor defend it self): Or, it were better see a Gentleman hew down Trees, or dig in the Bowels of the Earth amongst Minerals, than Painting or Pencilling;

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for that shews Manly strength, to command and force the hardest of Nature's Works, so as it be voluntary, and not slavish. It is more manly to be a Soldier, than a Clerk; not that a Gentleman should be rough and rude, like Salvages, and only to have force, like a Beast; but to be, like a God, above all other Creatures; and to be like a God, is, never to be idle, but to be employed about things that tend to some Useful, Noble, and Glorious End.

Swimming is not very useful for a Gentleman.

TO be skilful in *Swimming*, brings nothing to a Man's Honour, it is only useful in the time of danger; and a Man runs greater hazzards in the gaining that Art; than the Advantage he is like to get by it; and had better adventure his Life (if such a Mischance should happen to be required) to *swim*, than to adventure it every day in the learning it; for if the Cramp takes him, or the Stich, or the Cholic, or a Weed insnarl any part of him, he is gone; and many other Accidents may chance to drown him: so that *Swimming* is more dangerous, than honourably safe; and a *Gentleman* should learn first those Actions that bring Honour, than those for Safety. A Man should learn first how to Assault his Foe, and then to Defend himself: for, *Swimming* is more to save his Life, than to get Fame.

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A Gentleman's Study.

A GENTLEMAN should not be ignorant, but know all the Good is to be known, and the Bad; or else he can hardly know what is Best: yet leave the practice of the Worst to his Inferiors. But his study should be, Navigation, Fortification, Architecture, Culture, Water-works, Fire-works, and the like; which Studies are profitable to his Countrey, both for Strength, Plenty, and Use; which make a Kingdom flourish: for every man should (like a Bee) bring Honey to the Hive; and not (like the Effeminate Drone) suck out the sweet, and idly live upon the Heroick Labour of others: but, to study the Laws, is rather to study Division, than Settlement. To study Divinity, is rather to study Controuersie, than Salvation. To study Philosophy, is to seek that they cannot find. To study History, is to study Lyes more than Lives: whereas a Gentleman should study Truth, follow Truth, and practise Justice. A little Rhetorick doth well, to clothe his Mind in soft Numbers, trim it with handsom Phrases. And a Gentleman should converse with Poetry; for Poetry sweetens the nature, not softens it, to make it facile; but civilizes it, making it courteous, affable, and conversable; inspiring the Mind with high and noble Thoughts, which is

the way to be inshrined in honourable Fame: for, as an Urn keeps the Ashes of the Body from being scattered and lost; so Fame keeps good Deeds in the Urn of the Memory.

To be bred with the Muses.

THOSE that are bred up with the *Muses*, are most commonly of sweet Dispositions, Civil and Courteous in their Behaviour, Pleasant and Witty in their Discourse, Noble and Heroick in their Actions, Free and Generous in their Distributions, Grateful for Obligations, Compassionate to the Miserable, and Charitable to the Distressed.

But those that are born Poets, are ingenious by Nature, and prone to Invention; quick in Apprehension, various in Imagination or Conception: their Thoughts work generously, and entertain their time constantly, and are the best Companions to life; where Fancy presents several Scenes, and Wit speaks the Prologues.

True Poets, and Natural Philosophers, are rather born such, than learn'd to be such: for, it is a natural Ingenuity that creates fine Fancies, and produceth Rational Opinions.

Poetry, although it sits not in the first Form in Wisdom's School, nor the second; yet it sits on the third: for, on the first Form sits Honesty; that is, to be

be honest for Honesty's sake; not out of By-ends, either for Profit, Credit, or other Respects; but out of Justice. The next is, Rule or Moderation, which is to rule our Actions, and moderate our Appetites: for, men may mean well, yet out of indiscretion may run themselves into many Errors, not only in offending themselves, but in offending their Neighbours, which may cause repentance; and he is the wisest man that hath least to repent, by moderating the Appetite: for, whosoever goeth beyond the Rule of Reason, causeth pain instead of pleasure; a loathing or hate, instead of relaxation: for, there is an old saying and a true, *Too much of a good thing, is stark naught.*

In Poetry is included Musick and Rhetorick, which is Number and Measure, Judgment and Fancy, Imitation and Invention. It is the finest work that Nature hath made; for it animates the Spirits to Devotion, it fires the Spirits to Action, it begets Love, it abates Hate, it tempers Anger, it asswageth Grief, it easeth Pain, encreaseth Joy, allays Fear, and sweetens the whole Life of Man; by playing so well upon the Brain, that it strikes the strings of the Heart with Delight, which makes the Heart to dance, and keeps the Mind in tune, whereby the Thoughts move equally in a round Circle, where Love sits in the midst (as Mistress) and judges. For, if Wisdom be the way to Happiness, and Hap-

piness lives in Delight, and Delight in the Spirits; then Poetry is a part of Wisdom, since it is a Commander of that part of the Essence of Man.

The Pastime of Wit.

WIT cheers the Heart, refresheth the Spirits, delights the Mind, entertains the Thoughts, sweetens Melancholy, dresses Joy, mourns with Sorrow, pleaseth Lovers, excuseth Falshoods, mends Faults, begs Pardon. *Wit* is a fine Companion, either in private Closets, full Courts, or in long Travels. *Wit* is neither troublesome, nor chargeable. *Wit* hath no bottom, but is like a perpetual Spring. *Wit* is the Sun of the Brain.

The disesteem Youth hath of Age.

YOUTH despiseth *Age*, and thinks, that because they are not full of Vanity, they have not so much Knowledg: Whereas *Age* pitieth *Youth*; remembring, their present Knowledg was got at the charge of their youthful Follies. But *Youth*, believing nothing but what their present Humour leads them unto, and their undigested Brain presents unto them, saith, That an Old Brain is rotten: Not comparing *Nestor's* Brain (which was
old

old in years, but sound in Judgment,) with *Jeroboam's* Junctō, which was young in Years, and weak in Counsel. But one *Nestor's* Brain is able to turn all young Brains, and make them so dizzy, that they shall not know what to do: for, from *young* Counsel proceeds vain Designs, fruitless Travels, hard Adventures, and successless Ends: But from the Counsel of the Aged, Danger is shut out, and Peace is kept within; and when they must warr, they take not *Fortune*, but *Prudence*, to be their Guide. The Errors that *Youth* commits, *Age* is fain to rectifie, though sometimes they are past remedy. So that *Youth* is a kind of Monster in State-affairs, which hath neither Head nor Tail; for they begin without Probabilities, and end in Ruins: whenas *Age* begins wisely, and ends successfully. Wherefore it is better to take *Aged* Men, ballaced with Wisdom; than *Young* Men with empty Heads, or else a Head filled with rash Folly, or light Vanities.

The Virtues of Age.

AGE is careful, watchful, circumspect, solid, and grave; slow, but sure; knows Business, Time, and Men; is Constant, Secret, Prudent, and Temperate; their Affections are placed upon Worth and Merit, and love where they should: so that *Age* is wise, for it makes Consideration to open the Gate,
and

and Reason to lead the way. I speak not here of *Old Men*; for those can only be called *Old*, where Time hath made a defect in their Memory and Understanding; so that some may never come to be *Old*, although they live long: for, *Age* hath more power over the Body, than the Mind. But, as a Woman is at the height and ripeness of her Beauty at the years of *Twenty*, so a Man is at the height and ripeness of Understanding, about the years of *Fifty*: for by that time he may arrive (by his Experience) to so much Knowledge, as to attain to be a Wise Man.

The Defects of AGE.

AGE is Covetous and Griping, Superstitious and Fearful, Mistrustful and Jealous, Testy and Froward, Dull and Heavy, Lazy and Slothful, Forgetful and Tedious in their Discourse; neither have they great affection to any thing, or for any thing.

That a Young Man cannot be a Wise Man.

IT is as impossible for a *Young Man* to be a *Wise Man*, as for them that cannot read their *A.B.C.* to read any Book, or to speak before they have learn'd, or to go before they have strength: for,
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How can a Man be Wise without Knowledge? Which Knowledge is got by Experience, and Experience is the Child of Time. For, though there may be many that live long, and know little; yet there are none that have lived but a little while, that can know much, which is *Youth*: for, *Youth* may know much for *Youth*, but not enough: for, Knowledge consisteth in the weight and measure of things. So that a *Young Man* may have a little flash of Wit, but not a solid Understanding; and a *Young Man* may be a Hopeful Man, but not a Knowing Wise Man. A *Young Man* may be a Virtuous Man, but not a Valiant Man: for, it will take up some time to know what true Valour is: and as Time adds to the stature and strength of Bodies, so it gives stature and strength of Knowledge, with sound clearness of Understanding.

YOUTH'S VIRTUES.

YOUTH is bashful, pitiful, charitable, pious, quick and nimble, merry and lively, cleanly and neat, liberal, loving, and kind. But Vanities, which are the Attendants and Followers of *Youth*, in Age either come to be Vices, or else are turned away like idle Companions as they are.

The Follies of Youth.

YOUNG Men are sudden, rash, desperate in their actions, will venture without all reason or likelihood; are lavish and prodigal; for their Money is too heavy for their Mind, till it be spent; and their Lands trouble their way till they be sold; they are debauched with Women, Gaming, and Wine; they are vain and fantastical in their Fashions, Garbs, and Clothes: they are various and unconstant; for they will love one day to madness, and the next day hate to death: they are impatient of delays: for, if they may not have what they would, they will hardly take it when they may: and they are so conceited, and self-loving, that they believe all love them and admire them, whereas few care or think of them. They are also credulous, and believe all for truth; and so open and free, that they cannot keep counsel. So Youth loves all things that are not his, but cares for nothing that is his own.

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What becomes, or becomes not Age.

THERE is nothing so ungrateful as to see *Age* to act the part of *Youth*, as Dancing, Singing, playing on Musick, and the like; or to wear gay Ribbons, Feathers, or Clothes; or to see him Amorous and Wanton in Love, or to use any leight Gestures or Discourses; which in *Youth* are graces to adorn them, but in *Age* they are acts to deform them. But there is none so *Aged*, that Arms become not, so long as he can bear them, or wear his Sword: for, they are the Accoustrements of his Courage and Valour, which he should never forsake: for, a Valiant Man lives in Active Courage, and dyes in Passive, when he can Act no more.

Of several sorts of Fools.

THE Amorous *Fool* is one that sighs out Love-Verses, sings Songs, and cries at his Mistris's Feet, complains of *Cupid's* Cruelty: but whosoever entertains his love, he despiseth; and whosoever despiseth him, he dyes for, and yet lives.

The Self-conceited *Fool* is one that scorns to take counsel; and doth not only think his Fancies the fullest of Wit, and his Judgment the wisest, and his Actions the most regular; but that his House, his

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Horse,

Horſe, his Dog, any thing is beſt; not for the Conveniences of his Houſe, or for the beautiful Architecture, or for the ſituation; or that his Horſe is the ſtrongeſt, or ſoundeſt, or beſt-natur'd, or choiceſt colour'd, or perfeſteſt ſhaped, or fulleſt of ſpirit, or ſwifteſt for a race, or ſureſt of foot; or that his Dog is the beſt Hound, or the beſt Spaniel, or the beſt Greyhound, or the beſt Maſtiff: But he thinks, whatſoever is good, pleaſant, or profitable, is created ſo by being his.

The Humourſome *Fool* is one that doth nothing for Reaſon, but out of Will.

The Paſſionate *Fool* will be Cholerick, Jealous, Malicious, Envious, Sullen, Merry, and Loves and Hates, but knows not why.

The Fearful *Fool* ſhuns his own ſhadow, and is Poetical in his vain Fears, creating Fancies of Terror; wherein he makes Life a Torment, having always the pains of Death upon him.

The Impatient *Fool* is all for the preſent; for he thinks his Throat cut, until he be ſatiſfied in his deſires; a Day to him is as a Thouſand years; nor doth he ſcarce think of Heaven, becauſe he enjoys it not.

The Luxurious *Fool* thinks of nothing, but to pleaſe his Senſes; he knows no Compaſſion, he neither regards Health, Honour, nor Profit. Eaſe and Idleneſs are his dear Companions, and his Natural Affection is Voluptuouſneſs.

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The Slavish *Fool* will do any act through Fear.

The Learned *Fool* admires and is in love with all other Languages besides his own: for, if he were bred with the *Greek* or *Hebrew*, which are counted the most significant, he would prefer the *Low-Dutch* (which hath the least compass) before it. He is one that is Proud, in being acquainted with several Authors; although his Acquaintance oppresseth his Memory, smothereth his Judgment by the multitude of Opinions, kills his Health by his study, destroys his Natural Wit by the transplanting and ingrafting of what he reads. Then again, he is so bound up to Rules, that he gives himself no reasonable Liberty.

The Talkative *Fool* loves not to hear any body speak but himself, neither will he let them: for, he speaks so fast, that he permits not, nor gives room for any other to take place; insomuch, that with his loud, fast, and tedious Discourse, he makes his Hearers deaf.

The Superstitious *Fool* is an observer of Times, Postures, Figures, Noises, Accidents, and Dreams, and many such like. As for Times, they will not begin a Journey, or Marry, or Buy Land, or Build, or begin any work, but on such Days as appear to be lucky. If they dream their Teeth fall out of their Head, or dream of Flowers, or Gardens, or of any thing Green, or the like; or that
V 3 they

they see their Faces in a Glass, or that they fall from a Precipice, or being at Weddings, they think it Fatal. They do the like of Noises; as, the Howling of Dogs, the Croaking of Ravens, the Singing of Crickets, the Screeching of Owls. Of Accidents the same; as, the Bleeding Three drops at the Nose, Iron-molds, the Right-Eye Itching, Salt falling upon, or towards them. Postures or Figures are as ominous as the rest; as, a Hare to run cross them; or to stumble at the Door. Insomuch as they never enjoy any present Recreation, for fear of an Evil Accident.

The Venturous *Fool* thinks all Desperate Actions Honourable Valour; *viz.* To go into the Field for Battel unarmed; or to wear something as a Mark for the Enemy to shoot at; or to give the Enemy any advantage. Whereas the Honour of the Valiant is, To beat, and not to be beaten: for, he is a *Fool* that will give his Enemy ground. And others think it Valour to leap over Hedges, and Ditches, and Gates; to jump over dangerous places, to swim, or make their Horses swim over large, great, and deep Rivers; or to try Experiments upon themselves; and all to no other purpose, but to shew what they dare do. Whereas true Valour will do none of these actions, unless it be upon strong necessities, either to avoid or hinder a great Danger. But *Fools* have neither Fore-sight to prevent, nor
Judgment

Judgment to chuse, nor Patience to suffer ; neither will they take any Example to avoid either Inconvenience or Danger ; they run blindfold into all actions, and (as the Proverb saith) *They leap before they look*; and *stumble at Straws*; and either they so trouble themselves with what may come , that they never enjoy the present ; or they consider the future time so little, that they are destroyed before they are aware. But, as *Fools* make all things worse than they are, in not giving them the right use ; so *Wise* men prevent Evils by their Foresight ; mend what is bad, shun Danger ; and what cannot be avoided, they bear with Patience.

I have heard say, That *the World is as one great Fool* ; in which, say some, *the Wise*, though there be very few, are buried in the Rubbish of *Fools* without Monuments. But that Saying is both foolish and unjust ; condemning all, because there is Folly in the most. But Envy and Malice may bark, yet they cannot bite ; therefore the *Wise* live in Renown, when *Fools* shall be scattered as Dust before the Wind.

The Busy *Fool* is one that had rather break his Head at his Neighbour's door, than keep it whole at home ; he strives to decide all petty Quarrels, wherein he is sure to get the hatred of one side, if not of both. He is the Hackney for News, lading himself at the Post-house, and disburthening himself

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to all he meets. He is more concerned with a Foreign Ambassador (though he hath no use of him), than the Ambassador is with his Embassy; he never faileth Sessions, and Assizes, nor Executions; he riseth early, he eats hastily, walks fast, goeth to Bed late; and his Thoughts beat quicker than a Feverish Pulse; full of vain Designs; offers his Service to all, although he is not able to do any; he strives to know all things, and takes not time to learn any thing; he makes himself his greatest Enemy.

The Vain-glorious *Fool* is one that sets himself to the most publick view; and if he hath any Estate, he spends it in vain Entertainments; he seems to despise those things he covets most; he reads his Letters in the Streets, as he rides, or walks; to have the People think he is a Man of great business, although they be Letters of his own writing. He makes his Horse prance at a fair Lady's door; or walks by, and looks up often, as if he had some Interest there; when the Lady knows him not, or would despise him if she did. When any one visits him, he calls for his Servant, asking where his people are; complains they are never at home to wait; when the most he hath, is but a Lacquey and a Groom. Sometimes he will pull out his Handkerchief as for use, and two or three Pieces of Gold shall come forth with it, and scatter on the ground, as if his Pockets were full; when he laid those Pieces there of purpose. And
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when he reads a Letter of News that he hath borrowed, he will take out as many more as will fill a Bag, that he may still be thought a man of great business. He is like *Alchymy*, that makes a great shew, but hath little worth.

The Exceptionous *Fool* is one that thinks that all which is said, or was meant, is against him; he hates whispering or laughing in any, besides himself; and is jealous of all men. He is a troubled Water, where no Beast will drink.

The Cautious *Fool* is always considering, but never resolving.

The Credulous and Incredulous *Fool*, the one believes against all Reason, the other will believe no Reason at all.

The Facile *Fool* can deny nothing. He will promise that which he knows not how to perform. He followeth not Good, because it is best; nor shuns Evil, because it is worst; for he followeth as Perswasion leads, not as Reason guides.

The Inconstant *Fool* is one shuns all things which he knows: he will be a Friend to death, for a day; and the next, as great an Enemy. He hath no settlement, neither for his Soul, Body, nor Estate: He hath more several Colours than the *Camelion*, and more Shapes than *Proteus*. He is as a Labyrinth, where none can find a sure way.

The Impertinent *Fool* is always asking such Questions as cannot be resolved; offers his service where there is no occasion or use of it; requesting those things that cannot be granted: so as he will neither be denied, resolved, nor counselled.

The Prodigal *Fool* is like a weak Stomack, that whatsoever it receives, it casts forth; which makes his Purse, like his Body, to dye of a *Consumption*.

The Extravagant *Fool* is like the Prodigal, only his way is more various.

The Kind, Fond, and Tender-hearted *Fool*, is one that will promise or part with any thing that he hath for the present, but repents himself as soon as he hath done. He embraceth all things, but flings them away before he knoweth what he had. His heart is softned with sudden pity, but is hardned within a little time: so that it is variety of Objects that make that Passion work.

The Affected *Fool* is one that speaks always in fine Phrases, and proportioneth the distance of time between his words. His Countenance and his Discourses, with several postures of his Face and his Hands, are like the Vane or Weather-cock of a House, which is always in motion; and for his Garb, it is either so loose, as if there were a solution of his Joynts; or else so stiff, as if he had no Joynts at all. He neither eats, drinks, sits, walks, speaks, sleeps, or doth any natural act, but he doth it in a particular and artificial form.

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The Fantastical *Fool* is wedded to strange Singularities.

Men *ought not to strive for Superiority with Women.*

HE is either a Fool, or a Coward, that strives for the prehemineny with a *Woman*; a Coward, because he domineers over Weakness; a Fool, to dispute with Ignorance. For, *Men* should use *Women*, as Nurses do Children, strive to please and yeeld to them in all things, but what will do them harm: They must not suffer them to degrade themselves of their Honours by their Wantonness, or to spend their Estate by their Vanity, or destroy their Health by their ill Orders; but strive to delight them, giving them Liberty in all Honourable and Honest Recreations, in Moderate Expences, and Harmless Vanities. But he that strives with his *Wife* to keep the Breeches, would never have had the wit to have fought the Battels of *Cæsar*. For a gallant *Man* will never strive for the Breeches with his *Wife*, but present her with the whole Suit, Doublet, Breeches, and Cloak, and all the Appurtenances, and leave himself only his Sword to protect her. It is more Honour for a *Man* to be led Captive by a *Woman*, than to contend by Resistance: for, a *Man* can receive no Dishonour to be taken

Prisoner by the *Feminine* Sex : for, where a Gallant *Man* strives to beat off other Shackles, and with Courage to over-power them; yet he willingly yeelds to the *Feminine* Bands, and takes them as Wreaths of Flowers, rather than Chains of Slavery ; for the pure true Gentry comes from *Merit*, from whence proceeds all Noble and Heroick Actions.

Of WOMEN.

SOME say of *Women*, That they never speak, but their Words are too many in number for the weight of the Sense. Besides, the ground of their Discourse is impertinent, *viz.* Their Enquiries, Who Dined, and Who Supped at such a Table : What Looks, Words, and Actions, past amongst the Company : what Addresses such a *Man* made to such a *Woman*; and what Encouragement they receiv'd in their Courtships. Then, who was at Court, who at Church : Or slandering or defaming one another ; or bragging of themselves, what Clothes they have, or will have ; what Coaches or Lacqueys ; what Love-Servants they have, or may have : what *Men* are like to dye for love of them : what Feast they made for such a Company ; who took them out to dance at such a Ball : who usher'd them out of Church ; and who they *saw* there, and not what they *heard* there. And for their Pastimes, they

they are seldom at home, unless it be to receive Visits. Neither are they pleased with the Company of their own Sex: for, if there be no Man amongst them, they are very dull, and as mute as one would wish, unless it be at a *Gossipping*, where a Cup of good Liquor runs about. But if a Man be amongst them, of what Condition soever, but especially a vain Young Man, then their Pipes are set to the highest Note, and with such ridiculous Laughter, that they seem neither to stand or sit still; or they are dancing, playing, and toying with every thing. But in their grave Discourse, they set their Countenance, and twinkle with their Eyes, and contract their Mouth in a round compass, and speak their Words finely; and they that are not Handsome (which few *Women* think but that they are), or if they be in years, they strive to be thought Wits, and all their Discourse is of Love, justifying Loving Friendships by the Conversation of Souls. Some of the Graver sort run into State-Affairs, and pretend to be Politicians. Others pretend to be Learned in Divinity, and talk of *Predestination*, and *Free-will*, and *Transubstantiation*, and the like; and others pretend to Devotion, repeating Scriptures, whenas (say they) the Thoughts are as Amorously affected as those who discourse wildly. Therefore (say they) it is no marvel if the Men be so prevalent in their Amorous Assaults, since the *Women* do so easily yeeld: nay,

say they, they do more than yeeld, for they invite the Enemy to betray them.

But these Censuring-Persons judg too rigorously: for the Faults of a few ought not to brand and condemn the whole Sex; for surely, there are numbers of Worthy and Honourable *Women*, in not only *seeming* Chast, but *being* Chast; and know their Countenance must be Modest, their Behaviour Grave, their Discourse rather enclining to Silence, than to Talk; Courteous, but not Familiar: their State must be rather above their Quality, than beneath it; rather Proud than Humble; for too much Humility breeds Contempt. Besides, there are both *Maids* and *Wives*, that are Patient, Pious, Trusty, Tractable to Virtue, Thrifty, Fashionable, and Constant.

Of BAWDS.

BAWDS do, like the *Indians*, that pick out the fairest and best-shap'd of the Prisoners they take in the Warrs, feeding them fat like Beasts, to offer to their gods in Sacrifice: So *Bawds* chuse the youngest and fairest *Women*, and cherish them with the choicest and best kind of Diet, to fatten them, that they may be in good plight; and likewise garnishing them forth with rich Clothes (like Sacrificing Garlands, that they may be more acceptable
to

to their gods (which are Whore-masters) that their Reward may be greater; and many times they are brought to the slaughter of Honour and Honesty, with Musick and Minstrels, as the others are to the Altars; and the Fire of Lust destroys the one, as the Vestal Fire doth the other. So that *Bawds* are the Priests that sacrifice Chastity, Honesty, and Honour; and they preach Flattery, to perswade and delude their Flock; the Text is *Variety*, and the Application *Pleasure*; their God is *Cupid*, and their Goddess *Venus*, to whom they direct their Prayers; the Pope, or Head of their Church, is *Mammon*, the god of Money.

Of the Dissembling of Women.

ALL Women are a kind of *Mountebanks*: for they would make the World believe they are better than they are; and they do all they can to draw Company, and their Allurements is their Dressing, Singing, Dancing, Painting, and the like; and when Men are catcht, they laugh to see what Fools they were to be taken with such Toys: for, *Womens* Ends are only to make Men profess and protest, lye and forswear themselves in the admiration of them; for a *Woman's* only delight is to be flatter'd of Men; for they care not whether they love truly, or speak falsely, so they profess earnestly.

Of

OF CHASTITY.

THOSE *Women* that are Covetous of Gain, or Ambitious of Titles of Honour, or Amorous of Nature, or have been bred by ill Examples, are easily perswaded to loose and unchaste Actions. But those *Women* that consider the Worth and Honour that Chastity brings to themselves, and their Families, are never corrupted: for, they account it more Honour to dye a Martyr to Chastity, than to be Empress of the whole World, by Wantonness. But Nature gives a Chast Mind; and a Virtuous Education, an Honest Life. But *Women* that are Incontinent, are the foulest and falsest Creatures of all Nature's Works. But those that are Continent, are like what we imagine the Nature of Angels to be, that is, Incorruptible.

The Liberty of Women.

IN some Nations *Women* have much more Liberty than in others; as for example, *France, England*, the Seventeen Provinces, *Germany*, and others; have more Freedom than *Turkie, Italy, Spain*; not that those Nations are less sensible of the Honour of Constancy in that Sex, than the others; but that they are more confident of their Virtue and Chastity;

Chastity; or else they wisely consider, that Restraint is but a Whetstone to Appetite: for most Travellers confirm, That those Countreys that have most Restraint, have least Chastity. The *Lacedemonians* may be an Example, who gave leave by their Laws, That any Man of their Nation might enjoy any Woman he fancied; and not only so, but the young Women and Men danced unclothed in publick Theaters: yet so Modest and Chast they were, that for many Hundred years there was hardly known an Adultery committed. So that it is neither the freedom of Choice, or Fashion, or Bodies, that infect one another, but the Mind which is disorderly educated: for, Nature would be Chast, if Education were Honest, instructing Youth with Noble Principles, and Profitable Rules; and to let them know how beneficial and necessary Justice and Propriety is to the orderly Life of Man; and so to breed them with Sense and Reason, Knowledg and Understanding; or else Liberty is dangerous, especially amongst the *Feminine* Sex, if they be not ballanced with wise Admonition, to make them swim steddily and even thorow the World, that the over-large Sails of Ambition may not overturn them, nor the Whirlwind of Evil Perswasions swallow them; nor to be lost in the dark Nights of Ignorance: but let the bright Starr of Knowledg light them, and the Needle of Under-
Y derstanding

derstanding direct them. The greatest Storms that shipwrack Honest Education, is Civil-Warrs; for Civil-Warrs corrupt Good Manners, especially Women that are Self-admirers; which makes them believe their own Praises, and yeeld to Flattery, the Murthereffe of Chastity: for, Insinuating Deceit is most powerful in Civil Dissention, both in Private Families, and Publick Commonwealths.

of COURTSIPS.

IT is a sign a Lover grows weary of his Mistres, when he begins to give her good and virtuous Counfel; as if a Man, that hath had enough of his Mistris, should perswade her to go into a Nunnery; where to go, when a Woman is old, is like those that go into an Hospital when they are ready to fall in pieces with the Pox; for to be Old, is the Pox of Time, as the other is the Pox of the Bones; and they are both full of Pain and Decay of Nature: for Time and Disorder works the same Effects; and as Time wears out the Body, so Disorder tears it.

of

Of Adulteries in Women.

IN Marriage it is far worse, and more Inconveniences come by the Disobedience of the Wife, and her *Adulteries*, than the Husband's: For first, She dishonours her self; insomuch as her Company is an Aspersion to all Honest Women that frequent her; which makes the Chast to shun her Society. Next, she is a dishonour to the Family from whence she sprung, and makes the World suspect the Chastity of her Mother; for there is an old Saying, *Cat will after Kind*. Thus we see that the world is apt to judge from the Original. The third dishonour is to their Children: for, were they never so Beautiful and Virtuous, yet Families of Honour refuse to match with them, unless they bring great advantage by their Wealth; and then, none will receive them into their Stock, but those whom Poverty hath eaten up: for, Disgrace is like the Leprosie, never to be cured; and it infects the whole Posterity, and gives Spots to the Family it is joined with. The fourth and last dishonour, is to the Husband: for, let the Husband of a dishonest Wife be never so worthy a Man, yet her Follies shall lessen the Esteem of his Merits, to the generality of the World. Although he have a great Valour, a flowing Generosity, a sound Judgment, a fine Wit, and an honest Mind;

be well-bred, Beautiful, Rich, Honourable: yet the Vulgar part of the World will point at him as a Fool, a Coward, and all they can think to be bad in a Man: nay, the excellent Virtues of Nature and Education, shall be dim'd, and lose their Luster, even to the Wife. Although it be unjust to mis-esteem one for the Fault of the other; yet such is the nature of the World, that they will censure whatsoever they can mistrust, as well as what they can assuredly know; and think that some Defects undivulged lye hid; which makes her prefer another in her Affections before him; and any thing that is despised, seems poor and inferior at the first blush, unless they meet with them that value things as they are, and not as they seem, which few do: for, the most part of the World regard more the outside than the inside; and are carried away more by the shew, than the substance: which makes so many mistake; despise what they should admire, love what they should hate, and hate what they should love. This is the reason that Gallant, VVorthy, and VVise Men, are dishonoured by their Dishonest VVives. Besides the Dishonour, the Inconveniences are many: First, It abolisheth all lawful and right Inheritance; for the Child that is born in VVedlock, although begot by another Man, shall (by our Laws) inherit the Husband's Estate, although it be known to be another Man's.

Next,

Next, he loses his Industry; for the Profit and Pain of his Labour goes to a Stranger. Thirdly, It weakens Natural Affection: for, the mistrust that all are not his own, makes him not love any, because he cannot guess which are his: nay, he hates all, for fear he should love him that brings him Dishonour and Discontent; or at least sets the Parents upon the VVrack, with fear to mistake their own; and grief, that their own may have too little Affection from them. It takes away the tenderness of Affection from the Parents, and causes Neglects and Rigour to their Children. It makes Disobedience from Children to their Parents, for the Disgrace and VVrong they receive: so that Suspition is become the Master of the House; and Shame the Mistress; Unthankfulness the Steward; and nothing is entertained but Discontents.

Of the Adulteries of Men.

TH E like Dishonour and Inconvenience comes not by the *Adultery* of the *Husband*, as of the *Wife*: for, the Children receive no Dishonour by the *Father's* Liberty, nor the *Wife* very much: for, the worst that can be thought, is, that she is not so pleasing to her Husband, either in her Person, or in her Humour: nay, it begets rather a greater Luster to her Merits, and sets off her Virtues more to her

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advantage: for, it shows her Fortitude in Patience, her Constancy in Chastity, her Love in her Obedience; which the World taking notice of, pities her hard Fortune in an unkind Husband; and Pity proceeds rather from Love than Scorn; and gives the Dishonour to the Husband for his Inconstancies, and not a Disgrace to the Wife in being forsaken (if she have an approved Virtue) knowing it is his Facility in being subject to change, not her want of Merit. But the Inconveniences that come thereon, are the ruin to a Man's Estate; for Concubines are chargeable, Women being won oftner by Gifts, than for pure Affection: for, though Affection sueth often, it speeds but seldom; whenas Gifts commonly prevail: And besides, Charges are multiplied by their Encrease. The next way to corrupt Noble Natures, is by the practice of Dissembling, and Flattery of the Enamoured, who grow False and Deceitful to all others; for *Custom is a second Nature*. This Amorous Love hinders all Business and Affairs of the World; so that it is not only a wasting of his present Estate, but makes him incapable of raising another: for, although all Lovers are most Ingenious and Industrious to obtain their Beloved; yet, to all other things of the world, they are as if they were dead. Next, as he is unprofitable for himself, so he is not profitable for the Commonwealth: for, he that hath his Mind full of Women, can have no room

room for any thing else ; besides, his Heart is in his Mistress's Breast. This kind of Love effeminates and degrades a Man of his Valour to all things but for his Mistress's Love ; witness *Mark Anthony*. I mean not all those that are affected to Women : for, Moderate Love gives an edge to Valour ; but those that are swallowed up, and become wholly Lovers, are the Priests in *Cupid's Temple*, and always praying to their Mistress, their Deity. But their goddess doth not always hear their Prayers, which makes them go home to their Melancholy Wives.

of JEALOUSIE.

JEALOUSIE in the Married Estate, is the Curse of Mankind, and makes a Confusion; for where there is *Jealousie*, there can be no Union: but it is not only the Inconstant Life that makes *Jealousies*, but the Indiscretion betwixt a Married Pair; for, Indiscretion will raise up such *Jealousies*, although the Husband and Wife be very honest, and true to the Wedlock-bed, that many times it causeth a Divorce, or at least such a Disquietness, that it makes Home unpleasant. But where the Marriage is so fortunate, that their Humours agree, it is the happiest and the sweetest Life; they lessen one another's Grief, and encrease one another's Joy; the very Noise of their Children is Musick to their Ears; Industry

dustry and Labour is a Recreation; to encrease their Store, is their Happiness; their House is their Heaven; and in their Society they are as Gods, and live in Peace.

Husbands are Nurses.

ALL Married Men are but *Nurses*; for all *Nurses* tend Children, in taking care they should not fall and hurt themselves, feed and clothe them, teach them to go, and guard them from harm. So *Husbands* provide for their *Wives* maintenance by their Industry, guard them and protect them by their Valour, instruct and teach them by their Wisdom, lest they should fall into Indiscretions. But Marriage most commonly knocks all quick Spirits on the Head, and buries all Wit and Mirth, giving Life only to Care and Trouble.

To Cry on one's VWedding-Day.

CR Y I N G on one's *Wedding-Day*, is like a King beginning his Reign in Blood: for, although he may prove full of Clemency, yet it is a sign as if he would have been a Tyrant all his Reign after. So *W*omen may be happy after Bridal-Tears, though it prognosticates but a Cloudy Life.

Of

Of MARRIAGE.

THE Cause why there be so many Unhappy *Marriages*, is in the inequality of the Matches; and the fault is in the Parents not breeding their Children according to their Quality or Estates: for of some, the Breeding is too high, and of others too low for their Estates, Qualities, and Degrees: For some, though they have great Estates, yet will bring up their Children in Dirt and Rags, and keep them short of Means, and so much under their Power, that when they come to be Masters of an Estate and Family, and not knowing before the use of Goods and Liberty, they become Prodigal Spendthrifts, and Inconstant Husbands, in not being acquainted enough with the Vanities of the World, to despise them: for, the more the World and Vanities are known, the less they are admired, loved, or regarded. Others again, that are of a high Degree, but having low Fortunes, think to humble their Children by their breeding, to make their Minds agree with their Fortunes, and leave them to the Conversation of Mean and Mechanick People, as Servants, and the like; whereby they can learn nothing that is Noble and Honourable, but Sharking, Swearing, Drinking, Lying, are rude in their Behaviour, rough in their Conversation, mean in their Practises; and

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most commonly the Son marries the Chamber-maid, and the Daughter the Serving-man, not knowing better Company: but finding their Error afterwards, it most commonly makes them unhappy all the rest of their Lives, and repining at the Advantages they think they have lost, and might have had: for, Time brings Consideration, and Consideration many times Repentance, to think with themselves how they might have advanced their Estates by their Marriages, and what Inequality there is in their Births, making them despise their Choice; so as they run into two Extrems: The first, In being over-fond in marrying so soon, and unequally; and after, in continuance of their folly, they regard nothing, nor please themselves with any thing that is at home; so as they seek what is to be found abroad to divert their Discontentments, and so become Wanderers, thinking thereby to shun or cast off their former Follies; which the more they look back on them, the oftner they repent.

Others again, through Carelessness, make their Children fall into the same Errors, not instructing them with Noble and Honourable Principles, but suffering them to run about into every Dirty Office, where the young Master must learn to Drink and play at Cards with the Kitchen-Boy, and learn to kiss the Mother's Dirty Maid for a Mess of Cream. The Daughters are danced upon the Knee of every Clown

Clown and Serving-man, and hear them talk scurrilously to their Maids; which is their Complement of Wooing; and then dancing *Sellingers-Round* with them in *Christmas*-time, and many other such things, which makes them become like unto like; and their Parents think no harm in it, because they are young. And some learn quickly the ill Example of their Parents, whom when they see not to do well, and disagree, they think it warrant enough for them to do the same.

Other Parents breed their Children at that high rate, that it ruins their Estates, or at least hinders the Encrease so, that by their Decaying, or not raising their Estate, they cannot match them so high as their Breeding requires; which makes them leave them with Low Fortunes, and High Minds, which can never agree. Yet of the two, there comes less Inconveniency in the High Breeding, than in the Low and Mean: for the first, though it breeds Pride, yet it shuts out Baseness, and begets Noble Thoughts, and Honourable Qualities; and the other begets Mean Thoughts, Base Qualities, and Disordered and Foolish Passions and Affections; and whatsoever is rooted in the young and tender years, is seldom stubbed up with Age; but if it be, it is with great Difficulty and Labour. So that Children (according to their Estates, Conditions, and Degrees) must be bred with Plenty, without Prodigality;

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lity ; with Respect, not with a Neglect ; or too much Observance ; their Discourse to them is to be Wise and Solid , not Idle and Foolish ; their Recreations Seasonable and Suitable, not Extravagant and Wild ; they must rather Animate their Spirits, than Deject them ; and not to fill them with too much Art, for fear of spoiling their Natural Parts.

Men have three several Strings to tye the Knot of Marriage: First, Conscience, or Religion. Next, Nature. The third, Gratitude.

There is no Religion in the World that makes not *Marriage* Sacred ; and in Christian Religion they are a Consecrated Pair : who are commanded to leave all others, and live together, and love each other. And in Nature, there is no such relation betwixt any of her Works, to make a perfect Friendship, as between Man and Wife ; all other Friendships are as it were Forced, or Artificial, and not Natural: for Man and Wife are like one Root, or Body, that whatsoever toucheth the one, is truly sensible to the other ; and they have the same Joy and Grief. Then for Gratitude, the Man ought to love his Wife, not because she is as his Servant, in being Overseer in the Household Affairs, or in Nursing up his Children, or for the Care and Fear for them, or being sick or ill in the Breeding of them ; but for the horrid pain in bringing them forth into the World, and the danger they pass through ;
which

which is more hazzardous to every particular Woman, than to every particular Man in Battel. Then again, for the Weal-publick, which is as the great Wheel in a Clock; and every private Family is as the little Wheel for the VVeal-publick: if a Man and his VVife disagree (which is for want of Affection) then their Children, when they are grown up, begin to grow Factious, some siding with the Mother against the Father; and others with the Father against the Mother. VVhich Custom will make them grow Factious in the VVeal-publick.

Those *Marriages* are commonly more happy, which are made out of *Interest*, than those that marry for *Fancy*: for *Interest* is like Brass which is engraven; and *Fancy* is like Printed VVax: The first never alters, except it be broke by ill-fortune; when the other is destroyed with a warm breath. But those that marry below their Quality, give Respect and Reputation to those they marry, but take it off from themselves.

Of Married VVives.

A WOMAN ought to please her Husband to the uttermost of her power; as, to humour all his Honest Delights, not only in Actions becomming her Sex; but also in those that are forbidden VVomen by the Laws of *Modesty*; which ought

to be strictly kept at all times of their lives, but when they serve to maintain their Husbands Affection, and keeping them from running to others unlawfully; whence proceeds not only a Disturbance in their Families, and a Ruin of their Estates, but a Disturbance and Ruin to many Families, by Adulteries; which Adulteries cause Jealousies, Jealousies make Malice, Malice Revenge, Revenge Murther. So to avoid these, a Woman may Game, Fence, Ride, Vault, Run, Wrestle, Leap, Swim, or any the like Actions, which only are accounted Actions fit for Men, if their Husbands should take delight in them, to have them Companions in all their Exercises and Pastimes.

But it is Time and Occasion that makes most things good or bad: For example, It were a horrid thing, and against Nature and all Civil Laws, for Children and Parents, Brethren and Neighbours, and Acquaintance, to kill one another, although their Offences to each other were very heinous; but when the King, or Chief Magistrate in a Commonwealth, commands it, as they do to those that are of their side in a Civil-Warr, then it is not only warrantable, but it is accounted Sacred and Divine; because nothing pleaseth Divinity, more than obedience to Magistrates; and Nature loves Peace, although she hath made all things to warr upon one another: So that Custom and the Law make the
same

same thing Civil or Pious, Just or Unjust.

Of a Second Wife.

IT is to be observed, that when a *Second Wife* comes into a Family, all the former Children and old Servants, are apt to be Factions, and do foment Suspicions against her; making ill Constructions of all her Actions, were they never so well and innocently meant, yet they shall be ill taken: and all that they hinder her of, although it do them no good, is a pleasure to them; and they think themselves enriched, not so much by what they get, as by what she loseth, or hath not.

Civility from Men due to Women.

COMPLEMENTS from *Men to Women*, are as a Tribute due to *Womenkind*: for, *Women*, fearing they should not be so Noble Creatures as *Men*, are apt to be out of Countenance, as mistrusting some Imperfection in themselves. Wherefore *Men* of Noble Natures are willing to help the Weak, and therefore ought to give our Sex Confidence by their Praises, and be civil to *Women*, in having as tender a regard to them, as to Children: for, though *Women* be not so Innocent, yet they are as Powerless; and it is the part of a Noble Heroick

roick Nature, to strive to oblige the Weak : for, it is better to be used with Cruelty, than Scorn, or a Rude Kindness.

Of the Ridiculous Malice amongst Mankind.

SO Ridiculously Foolish, or so Maliciously Envious is *Mankind*, that one would think Nature was either Defective, or else full of Malignity, when she made it. As for Example, If a Man love his Wife with a clear and constant Affection, rejecting the Amorous Allurements of other Women for her sake, finding all in his Wife that he can wish, or at least desires no more than what he enjoys; and is best pleased to live a quiet life at home, ruling his Family with Love and Obedience; thinking it more wise to enjoy the World thus, than to trouble himself with those Affairs of the World which neither bring him Ease, Peace, nor Profit; but if he must act several parts upon the Stage of the World (to which he is forced either by Honour or Necessity, not by Choice), this Man shall be thought either an Uxorious Man, or a Fool, or a Mad-man; either to give himself over to various and voluptuous Delights; or to deliver up not only his Person and Estate, but his Reason and Liberty, to the Humours and Will of his Wife.

If a Man, when he gives his Child a Hobby-horse,

horse, or lets his Child do so and so in many like Cases; or if the Child desire to go abroad, the Father desires to please his Child, when it hinders not any important Affair. If he doth not cross his Child in every thing, but is well content to please and humour him in harmless things, he is thought too fond and indulgent a Father: Just so is a Husband condemned, if he humours and pleaseth his VVife in letting her have her will in honest, and not in dishonourable Recreations. But, what gallant Man will not favour the Female Sex? Nay, what gallant Man will not condescend to all their Desires, and seek and invent ways to please them, so far as Honour will give them leave? And shall a Man despise, and cross, and neglect his VVife, because she is his own, lawfully joined and united? Shall it be more Dishonour for a Man to love his own VVife, than another man's Wife. Shall a man be accounted a Fool, because he is honest to VVedlock? Because he is kind to his own VVife? VVas *Augustus Caesar* less wife, because he loved? Or *Pompey* less valiant, because he loved? *Solomon* may be said to be less Pious towards God, through the great Love he bore to *Pharaoh's* Daughter, which was his first and dearly beloved VVife; yet he was no less VVife in respect of the VVorld. But men seek for that abroad, whereof they have better at home; and the unsatiable desire of Mankind, makes them search for what is

never to be found : But where Nature gives a Satisfactory Mind, she gives a Happy Life ; and what can we imagine the Joys of Heaven , but a stint to our wandering Desires: therefore those that are most fixt , are nearer Heaven ; and he is the wisest that is nearest to Unity ; and those that are most united, are likest to a god.

But where Discord happens, it is like Hell ; and harsh, haughty , and insulting natures, are compos'd like Devils. *Cæsar* shew'd himself a Fool in nothing but in quitting his Guard, and not hearkning to his Wife ; which was to shew his Courage, and to let the World see he durst go unarmed , singly alone ; and that he was free from the Chains of fond Affection. Thus quitting Prudence and Love, he dy'd a violent Death. *Sejanus* also quitting the Affection towards his Wife, and placing it upon *Juliana*, rais'd such a Jealousie in *Tiberius*, that it cost him his Life ; otherwise he might have ruled the Empire, and so the most part of the World. Thus *Anthony*, leaving his Wife for the love of *Cleopatra*, lost the third part of the World. Neither are the Counsellors of a Wife always to be despis'd (if all were honest) nor is she to be lockt from the private Affairs of her Husband. *Portia* was able to keep a Secret , and was of *Brutus* her Husband's Confederacy, though not actually, yet in concealing. And if *Cæsar* had condescended to his Wive's Perswasion , he had not gone
to

to the Senate that day; and who knows but the next might have discovered the Conspiracy? Numberless of the like Examples might be given. Besides, it is to be observed, where the Husband and Wife disagree, their Family is in disorder, their Estates go to decay, Jealousie arises, which encreaseth their Discords, from whence proceeds a discontented and unhappy life. But where the Husband and Wife are united in Minds, as well as in Body, all prospers; and most commonly Ease and Plenty crown that Family, Industry is their Recreation, Peace is their Joy, Love is their Happiness: for, a kind Husband makes an obedient Wife, dutiful Children, and faithful Servants; and a wise Man rules his Family with gentle, kind, and seasonable Perswasions, with honest and sincere Actions, with grateful and just Rewards, kind and constant Natures, work much on obeyant Natures to make them more pliant and facile; and Kindness melts the hardest Hearts, and makes them flexible to become as they please: whereas Cruelty or Severity hardens them so much, that they will rather break than bend. And if the Rational part of the World would but consider what Felicity there is in peaceful Prosperity, they would never wander so much out of the way.

Of Men and VVomen.

SOME say, A *Man* is a Nobler Creature than a *Woman*, because our Saviour took upon him the Body of *Man*; and others, because *Man* was made first. But these two Reasons are weak: for, the Holy Spirit took upon Him the shape of a Dove, which Creature is of less esteem than Mankind; and for the Preheminency in Creation, the Devil was made before *Man*.

Of Nature in the Composure of Men and Women.

IT is not so great a Fault in Nature, for a *Woman* to be Masculine, as for a *Man* to be Effeminate: for, it is a Defect in Nature to decline, and to see *Men* like *Women*: but to have a *Masculine Woman*, is but only as if Nature had mistook, and had placed a *Man's* Spirit in a *Woman's* Body. Nature hath both her Mistakes and Weaknesses: but when she works perfectly, she gives *Man* a gentle and sweet Disposition, a generous Mind, a valiant Heart, a wise Head, a voluble Tongue, a healthful Body, and strong and active Limbs. To *Women* she gives a chaste Mind, a sober Disposition, a silent Tongue, a fair and modest Face, a neat Shape, and a graceful Motion.

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The Nature of Man.

MAN is more apt to take Dislike at all things, than to delight in any thing; but *Nature* hath given us no Pleasure but what ends in Pain; for the end of Pleasure is Grief: and Cruel *Nature* curbs us in with Fear, and yet spurrs us on with Desires: for, she hath made *Man's* Mind to hunt more after Varieties by Desire, than she hath made Varieties to satisfy the Desire.

Of Women's Painting their Faces.

THERE be some that condemn the Art of Painting *Women's* Faces, others that defend it: for, say they, as *Nature* hath made one World, so Art another; and that Art is become the Mistress of *Nature*: neither is it against *Nature* to help Defects. Besides, those that find out new Arts, are esteemed so, that they become as Petty gods, whether their Arts be advantageous to Man, or no: witness the famous Memory of those that found out the Art of Gun-powder, Guns, Swords, and all Engines of VVarr for Mischief: and shall they be more praised and commended, than those that find out Arts and Adornments, as Painting, Curling, and other Dressings? For the one destroys Mankind, this encrea-

seth it; the one breeds Love, the other begets Hate. But some will say, Those Arts defend their Lives. But where Men once use them to defend their Lives, they use them ten times to destroy Life; which is no fault in the Inventer, but in the User; no more is Painting, when it is used for a good intent, as to keep or encrease lawful affection. But, say they, it is a dissembling to make any thing appear otherwise than it is. 'Tis answer'd, No more than to keep warm in Winter: for, Cold is natural, and so is the sense of it in Winter: but Clothes to keep it out, are artificial; and the true use of the art of Painting, is to keep warm a lawful affection. Besides, If we must use no more than what Nature hath given us, we must go naked; and those that have a Bald Head, must not wear a Peruick or Cap to cover it; and those that are born with one Leg shorter than the other, must not wear a high Shooe to make them even, nor indeed wear any Shooes at all, especially with Heels, because they make them seem higher, but go with the bare Feet; and those that are crooked, must wear no Bombast; and many such Examples may be brought.

But, say some, it is a Bawd to entice, by begetting evil Desires. It is answered, No more a Bawd, than Nature is in making a handsome Creature. But if they must do nothing for fear of Enticing, then Mankind must neither cut their Hair, nor pair their Nails,

Nails, nor shave their Beards, nor wash themselves (which would be very slovenly), for fear they should appear so handsome, that they may perswade and entice the lookers on to evil Desires; which if so, let them be like Swine, and wallow in Mire; but it is to be feared, that the very Mire will not quench the evil Desires, so there may be more brought in defence of Painting, than can be said against it. Wherefore, say they, it is lawful both in Maids and Wives, the one to get a good Husband; the other to keep her Husband from coveting his Neighbour's Wife: for, it is an Honour for Maids to get good Husbands, because it is a kind of Reproach to live unmarried; Marriage being honourable, and giving Respect to Women (unless they be encloistered, which all Constitutions will not agree withall); and an honest Wife's Care is to please her Husband, if she can, when she hath him.

For Marriage is the End of an honest Mind to all but Widows; for they, when they marry again, do, as it were, Cuckold their dead and their living Husband. Besides, if they have Children, they make a Distraction and Division in their Families, and, most commonly, to the ruin of the first Husband's Estate, having so great a share, and so much power, according to our Laws. And though they should not murder themselves, as the Custom hath been in other Countreys; but, to the contrary, rather preserve their

their Health, and dry their Eyes a while after the Obsequies from Tears, which are Sacrifices to the Dead; yet ought they to live a retired Life, to shew their unalterable affections: for, though it be fit for a Widow to put off her violent Passion of Sorrow, as well as she can; yet there is no Humour becomes that Condition better than Sadness; for Sadness, which is a moderate Grief, looks full of Fortitude, and is Humble, Modest, Graceful, and so far from discomposing any part, as it gives a settled and majestical Face. So Painting is most disallowable in Widows; for they should take the example of *Judith*, of whom it is said, when she went to *Holofernes*, That she annointed her self as she did usually in her Husband *Manasses* time, which it seems she used not after he was dead, before this time: for, as they have none to displease, so ought they not to allure. But some will say, That their Poverty is such, that they know not how to live; and they may be presented to such a Fortune, as may make them live happy, and free from the Miseries that Poverty compels them to. It is answered, That Nature is satisfied with a little, if their Ambition be not great: but if not, they must make use of the old Proverb, which is, that *Necessity hath no Law*; in case they pretend not their Necessity to be greater than indeed it is.

But

But to return to Beauty, it is pleasing, either Natural or Artificial, and both to be admired: for, if Art be commendable, why not in the Face, as well as in the Feet in dancing Measures, or as in the Hand upon Musical Instruments, or in the Voice, or in the Art of Oratory and Poetry, which will sooner encrease Desires: yet this is allowed of in all places and times, not only in Secular Societies, but in Spiritual Unions. And *David*, the Beloved of God, was a great Master in the Knowledge and Practice of them. And if these Arts be commendable, and are Graces to all parts of the Body, shall it be condemned only for Colour in the Face? And as Beauty is the Adornment of Nature, so is Art the Adornment of Beauty: and this saith the Defendant against the Plaintiff.

But all Opinions, or most of them, have Sides and Factions: but my Opinion is so far with the Defendant, that I believe all Adornments of Beauty are lawful in Women, if the Intention be good. Yet I am utterly against the Art of Painting, out of three respects: The first is, Because it is dangerous: for, most Paintings are mixed with *Mercury*, which is of so subtil a malignant nature, as it will fall from the Head to the Lungs, and cause Consumptions, and is the cause of swelling about the Neck and Throat. The next is, that it is so far from adorning, as it disfigures; for it will rot the Teeth,

dim the Eyes, and take away both the Life and Youth of a Face, which is the greatest Beauty. Thirdly and lastly, The Sluttishness of it, and especially in the Preparatives, as Masks of Sear-clothes, which are not only horrid to look upon, in that they seem as Dead Bodies embalmed; but the stink is offensive. Then the *Pomatum* and *Pultis*, which are very uneasie to lye on, being wet and greasie, and very unfavoury: for all the while they have it on, it presents to their Nose a Chandlers Shop, or a greasie Dripping-pan, so as all the time they fry (as it were) in Grease; neither will their Perfumes mend it, nor their Oils: and though I cannot say they live in Purgatory, because they shun all hot places, for they cannot have the comfortable heat of the Fire, and shun the natural heat of the Sun, as if they must live always, as if they were at the North-Pole, for fear the Heat should melt away their Oil; and Oily Drops can be no grace to their Face. Dry Painting shrivels up the skin so, that it imprints Age in their Face, in filling it full of Wrinkles. Wherefore, Paintings are both Dangerous, Ill-favoured, and Sluttish, besides their troublesome pains. But for other Adornments in Women, they are to be commended, as Curling, Powdring, Powncing, Cloathing, and all the varieties of Accoutrement, because they have none of the said former Qualities, but give a graceful advantage to the Person.

Besides,

Besides, Dressing is the Poetry of Women, in shewing their Fancies, and is the cause of employing the greater part of a Commonwealth; of four parts, three of them are employ'd in the Arts of Adornments; for it is not only Taylors, Embroiderers, Perfumers, Milleners, Feather-makers, Jewellers, Silk-men, Semsters, Shoo-makers, Tire-men, and many, many more; but every one of these Trades have many Trades belonging to them; as for example, How many Trades from the Silk-worm to the Lady's Gown? and from the Golden Mine, to the Lace that is laid upon it? and so in order to all other things; which is the cause of keeping a Commonwealth in Union, in busying and employing their Minds, which keeps them from Fancious Thoughts and Designs. It distributes also, and spreads the Maintenance of the Kingdom: for, without particular Commerce and Traffick, a Commonwealth cannot stand and subsist: for, though many a Commonwealth may subsist without the help of their Neighbours, yet it cannot live without Employment among themselves: for, as some share in Lands, so others in Offices, and the rest in Trades, wherein all traffick from the one to the other; so that every Man lives by his Neighbour, and not altogether upon himself.

Of Paleness and Blushing.

WHEN a sudden *Paleness* seizeth the Face, it shews a Guiltiness, or some great Fear: but a *Blush* will come to the Face many times when there is no occasion to raise it: for, it oftner proceeds rather from the Constitution of the Body, than from a Guiltiness of the Mind; because when the Blood is thin, and the Spirits are hot, they are apt to run up to the Face without the Mind's consent or knowledg: But when *Blushing* is raised by the Mind, it is commonly from a Noble Suspicion; that is, the Mind would not have an evil Construction, where it deserves nought but a good Opinion. It is better to be Bashful to Particulars, and Confident to the World, than Confident to Particulars, and Bashful to the World; for it is a sign they are afraid to hear of themselves, though not to shew their Persons, which seems as if their Actions should bring a scandal to their Reputation; yet a *Bashfulness* doth so obstruct the sense, that they cannot deliver any thing perfect to their Understandings, but seem like Changelings or Fools, although they have great Wits.

Of Boldness and Bashfulness.

THE most of Mankind are either too *bold*, or too *bashful*; either so *bold* that they seem rude, or so *bashful* that they seem simple. *Boldness* is worse in respect to others, but better in respect to themselves; and *Bashfulness* is better in respect to others, but worse in respect to themselves: for, *Bashfulness* is always humble and civil to others, but fearful and timorous to it self; insomuch that those that have this Virtue-Vice (as I may call it) have neither freedom nor liberty to express themselves after their natural accustomed manner, much less in ways of advantage; for they neither speak sense, nor their words plain; but speak quite from the purpose, stuttering and stammering; or else the Tongue is so tied, that they become like those that are dumb: neither can they behave themselves well; and are so far from a graceful Garb, that they behave themselves like Changelings or Innocents, putting their Faces into a hundred several Countenances, and their Bodies into as many several Postures. Nay, *Bashfulness* hath such a forcible power over the Body and Mind, as it draws and distorts the Limbs and Motions of the one, as the Disease of *Convulsions* doth; and distempers and distracts the other, as the Disease of *Madness*, in not knowing

what they do; it unthrones the Understanding, and blindfolds the Judgment. And this *Bashfulness* proceeds from too great an apprehension of Misdemeanours; and is a Tyrant, for it tortures the Mind upon the Rack of Imagination, and whips the Body with the Pains of Restraint, giving no freedom to the Thoughts, Words, or Actions; it imprisons Wit, and enslaves noble Endeavours; it obscures Virtue, and dims Beauty; it lames Behaviour, it takes away the Majesty of State, and the State of Majesty; it is affronted by the *boldly* rude, or the rudely *bold*; it loseth respects from the half-witted men, and only gets pity from the Wise. But those that are *Bashful*, are not only Judicious and Ingenious, Witty and Wise; but most commonly have sweet and kind Natures, noble and generous Dispositions, valiant and courageous Spirits, honest and temperate Lives; but the pleasure of their Life is disturbed with their imagination and conception of the Opinions of the World (I mean the World of Acquaintance), fearing their Censures, and doubting their Applause.

This *Bashfulness* proceeds from a noble Ambition, or a pious Intention, either to get Fame, or to be an Example of Humility. But it looks as thorow a Perspective-glass, searching into obscurities: When *Boldness* is blind-fold, either with a Muffler of Ignorance, or Vain-glory; and it either
wants

wants Breeding or Wit: for, a poor simple Peasant, many times, hath more confidence than a Noble Lord; a rude Clown, than a well-bred Gentleman; a Market-woman, than a great Lady; because they neither examine, know, nor fear, the Errors they may fall into. Others are so vain-glorious, as to think they cannot commit Faults; but this Courtly Vice, or Vice that is so much court-ed, carries it self with a haughty behaviour, and a proud demeanour, out-faces Truth, yet shrinks at Dangers; speaks loud, but acts little; threatens much, but dares not fight. They can receive no affronts, because they will take none: for, whatsoever is offered as an Affront, they take as a Jest, or Rallery; or out of an Insensibility, take all well, as being meant well; or out of a Vain-glory, think none dares offer it. But whatsoever their Behaviour is to others, or of others to them, they are at liberty, and free in themselves; not bound with the Chains of *Bashfulness*, nor manacled with the Irons of Self-mistrust; they have no repinings for what they have thought they have done amiss; nor blushing-cheeks raised by suspicious doubts; nor are tender-ey'd, that dare not look on an evil object, or objects that they may falsely think are so, when they know they are innocent. But *Boldness* doth out-face, not only what might be thought evil, but what evil they have done; and strange it is,

is, yet true, that it hath the power to make great Crimes seem less, and Virtues greater or Nobler than they are; like Masking-Scenes set with false Lights, present a City or a stately Tower, when it is nothing but Pastboard painted over.

Of Women indifferently Handsome.

WOMEN are more happy in their Husbands Affection, when they are indifferently Handsom, and various Humour'd, than when they are more exact: for, a *Woman* that is extream Fair, is more for admiration, than for a settled affection: a *Woman* that is constantly Patient, seems Senseless or Simple, which makes him dislike her: and a *Woman* that is always Cholerick and Angry; seems a Fury; and she that is always Merry, disturbs her Husband's serious Contemplation of solid Thoughts. She that is always Sad, dulls him. She that is always Complaining, is never pitied. And in those that are Sickly, their Husbands can find no lively Contentment: for, what Melancholly Company are the Dying? Nor should they be too Devout and Precise; for Men in this World had rather converse ordinarily with Mortals, than with Angels. But if a *Woman* be healthful of Body, plump of Flesh, neither Deformed, nor exactly Handsome, Graceful in Carriage, without affecta-

affectation; of a ready Wit, and contriving Judgment; Cleanly without Curiosity, Honest without Pride, Careful without Choler, Thrifty without Sluttishness, and various in her Dresses, and other Humours. Such a Wife it will not be in the Husband's power to dislike; and he will not only like her, but extreamly love her, even to Dotage; for those Qualities do violently draw his affections.

*Of the Prebeminency of Wisdom and Wit,
before Riches and Beauty.*

WISDOM and Wit, are to be preferred before Riches or Beauty: for Wisdom knoweth how to get, keep, and use Riches. Neither can Beauty parallel Wisdom: for, Wisdom makes a man happy all his life, in governing his Passions, in chusing his ways in order to his Affairs, for his best advantage; and counselling others in distress: for which he is honoured, esteemed, loved, and sought after, to redress the incumbred, relieve the distressed, and reconcile differences. She helps the Blind, and gives Eyes of Understanding to the Ignorant. In short, Wisdom is the Arm of strength to defend, the watchful Eye to descry Dangers, the Finger to point and direct, the Tongue to perswade and admonish: It is the Heart of Courage, the nourishing Liver, the Stomach or Store-house, the
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Bowels and Center, the Head and Governour of a Commonwealth. Also, *Wit* is to be preferred before *Beauty*: for, there is as much difference betwixt *Wit* and *Beauty*, as betwixt Soul and Body. *Wit* is, as it were, Spiritual; but *Beauty* is Corporal, and is subject to the variations of several Opinions: for, *Beauty* is not in all Nations alike; but *Wit* is *Wit* in all Languages: *Beauty* wearies the Eye with Repetitions, but *Wit* refresheth the Ear with variety of Discourse: *Wit* is the God of Passions, creating and disposing them at his pleasure.

Not only *Wisdom* and *Wit*, but *Riches* also is to be preferred before *Beauty*; though it be a gift of *Fortune*, and *Beauty* a gift of *Nature*: for, *Beauty* captivates, where *Riches* enslaves: nay, were there a *Beauty* that had as much as *Nature* could give it, joined with an Angelical Mind; yet it would never triumph so long, nor enthrall so many, nor be so constantly served, as *Riches* is: *Riches* hath no unfaithful Lovers, although she may have ignorant Servants, who most commonly are turn'd weeping out of doors: for, she is a Humour-some Mistress, and changeth often, but seldom makes a good Choice. The reason why *Riches* are preferred, esteemed, honoured, and unweariedly followed, is, Because they afford more Variety, which the nature of Man delights and seeks after;

after; whereas *Beauty* is still one and the same. But though *Riches* are fleeting, yet many times the Careful and Prudent have possess'd them long; whereas *Beauty* no sooner shews her self, but dyes.

The Beauty of Mean Persons.

BEAUTY in *Mean* and *Poor Persons*, is only subject to *Temptation*, not to *Admiration*; as the *Beauty* of great Palaces is famous in Histories. But those *Beauties* that come from an Humble Birth, and have their Breeding in a small Cottage, are buried in their Poverty; which shews, it is not only the *Beauty* which Nature gives, but that is adorn'd by Art, which allures the Mind: for, good Fortune gives *Beauty* a Luster, and makes it appear Divine, and so doth Rich Apparel, Attendance, and the like: for, it is the Trappings, and the Ceremony, which take the Eyes of the Beholders: Whereas Ill Fortune, and Poverty, do cast a shadow upon Natural *Beauty*, and eclipse it from the Eyes of the World. Thus *Beauty* is admired and divulged, according to Wealth and Dignity, unless some strange and unusual Accident happens to noise it abroad; otherwise we shall not hear *Poor* and *Mean Persons* mentioned in many Ages, but such as the Fancies of Poets make; whenas of *Beauties* that were Great

and Rich, all Chronologies are full.

Of Imaginary Beauty.

SOME do *imagine*, That *Beauty* consists in the Opinions of Men, rather than in the Lineaments, Symmetry, and Motion of the Body, or the Colour of the Skin: for, what appeareth *beautiful* to one Nation, doth not so to another; witness the *Indians*, or *Ethiopians*, who think the blackest Skin, flattest Noses, and thickest Lips, the greatest *Beauties*; which yet seem Deformed and Monstrous to the *Europeans*. The like of particular Persons in several Nations: for, what to one person shall appear a *Beauty*, so much as to enamour his Soul with admiration; shall, to another, appear deformed, even to dislike: Which shews, that were there a Body never so exactly proportion'd, or its Motions never so graceful, or Colour never so Orient, yet it will not please all. I will not say, There is no such thing as a true *Beauty*; but, no such *Beauty* as appears to all Eyes alike; because there is not Variety enough in one *Beauty* to please the various Fancies of Mankind: for, some fancy Black, some Brown, some Fair, some a Sad Countenance, some a Merry, some a more Bashful, some a more Bold: and for Stature, some like a Tall, some a Low, some a Fat,
some

some a Lean; and some dislike some Motions, some others; some like grey Eyes, some black, some blew; and to make a mixture of all these, is impossible. Therefore, although there may be as great, and as good a Harmony in *Beauty*, as in Musick; yet as all Tunes please not all Ears, so all *Beauties* please not all Eyes.

Of Natural Beauty.

BEAUTY is a certain Splendor, which flows in a Line, or Air of Lights, from the Spirits, and gives a shining Glory upon the Face; which Light, with Ill Complexions, or not Lovely Features, is darkned, as the Sun with Clouds; wherein some Faces have thicker Clouds than others, which make a *Beauty* appear more Splendid at some times than others. In Age, *Beauty* seldom or never appears, being in the Winter-season of Life; but in Youth the Air is always serene and clear. Some see this Splendor or *Beauty* in a Face, which others do not, as having a more discerning Spirit; which makes some wonder at such as do fall in love with those that they shall think Ill-favoured. Besides, there is a Sympathy of Spirits, to perceive that in some one or other, which Lookers-on cannot find out.

Of Vertuous Women's Pride.

IF *Pride* seems Handsome, and may be allowed in any, it is in Women; because it gives a distance to Idle Pretenders, and Corrupters of Chastity. Neither is it bad in Women to be *proud* of their Chastity and Honesty, no more than it was in *Alexander* to be *proud* of his Victories, or in *Helen* to be *proud* of her Beauty, or in *Rome* to be *proud* of her Spoils, and Royal Slaves: for, Honesty is Womens greatest Beauty, and they may glory in it as in their greatest Honour, and triumph in it as in their greatest Victory.

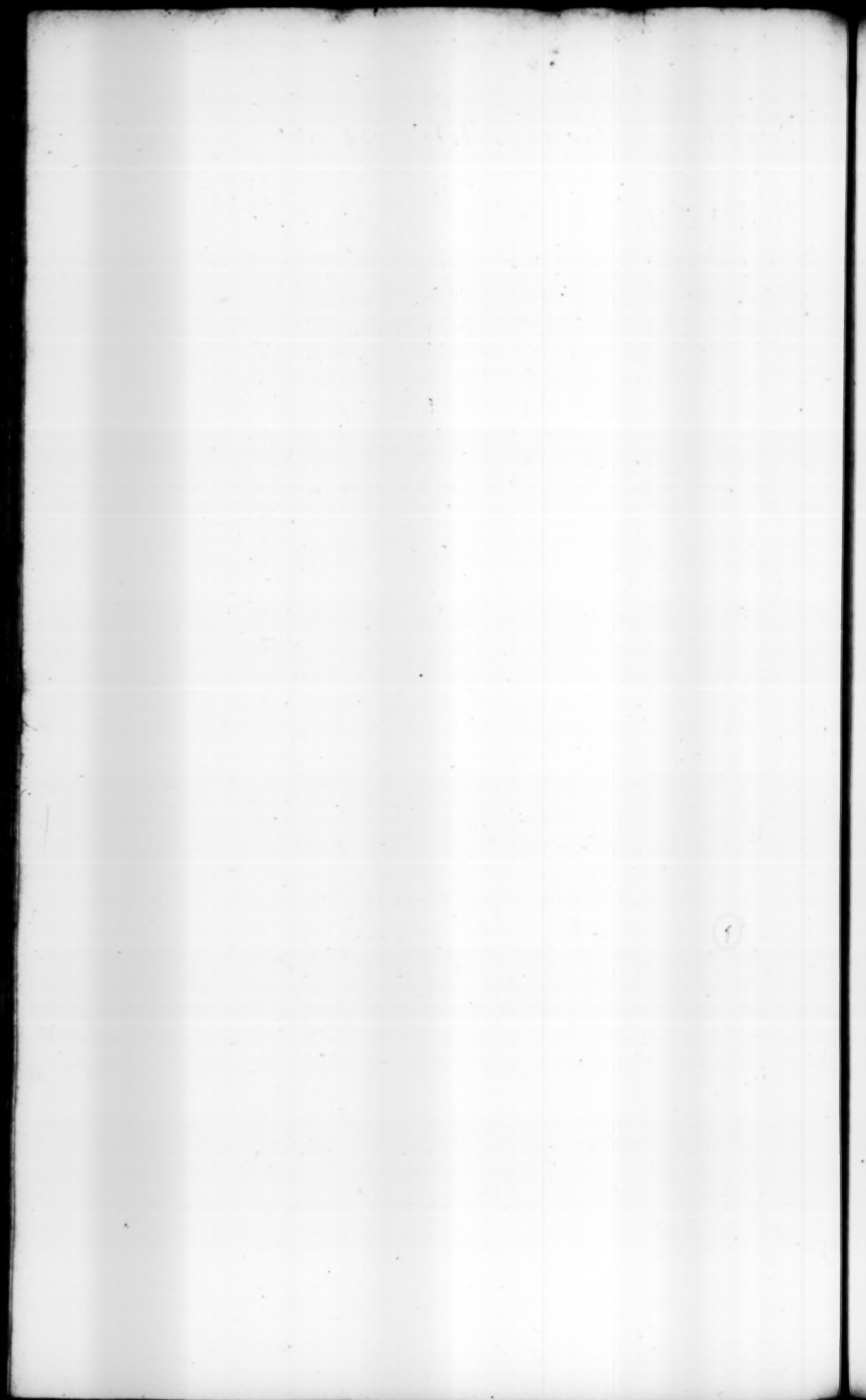
And though Women are naturally Fearful; yet those that are truly Chast and Honest, rather than they would infringe the least part of their Chastity, either by enchanting Words, or alluring Looks, or Inviting Actions, they would lose their Life, and triumph in Death, sooner than they would suffer their Virtue to be overcome either by Stratagems of Follies, or Treacherous Bribes, or by force of wicked Appetites. Therefore Women should be so well instructed in the Principles of Chastity, that no false Doctrine might persuade them from it; neither Praises, nor Professions, nor Oaths, nor Vows, nor Wealth, nor Dignity, nor Example; loving always Temperance and Sobriety in Friendship.

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Modesty should dwell in their Thoughts, Wit marshal their Words, Prudence rule their Actions: They should have a Graceful Behaviour, a Modest Countenance, be Witty in Discourse, Civil in Society, and Courteous in Demeanour.

On the other side, Men should be Valiant in Warr, Temperate in Peace, Just to others, and Prudent to themselves: but Nature's Extraordinary Works are not commonly distributed.

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The Worlds Olio.

Book II. Part I.

SEVERAL ALLEGORIES.

ALLEGORY I.



MOST Men's Minds are Infipid, having no Balsamical Virtue; they are as the *Terra Damnata* of Nature.

Their Brains most commonly are like Barren Grounds, which bear nothing but Mossy Ignorance, and no Flowers of Wit.

The course of their Lives is like those that dig in a Coal-Pit; their Actions are as the Coals, by which they are smutcht and blackt with Infamy; or else their Actions are like a Sexton, which digs a Grave to bury the Life in Oblivion.

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ALLEGORY 2.

THE Mind is like a Commonwealth, and the Thoughts as the Citizens; or the Thoughts are like Household-servants, who are busily employed about the Affairs of the Mind, who is the Master.

ALLEGORY 3.

QUICK busie Thoughts suck Vapours from the Stomach to the Head, as Water through a Straw, sucked by the Mouth. But strong working Thoughts draw Vapours up, as Water is drawn with Buckets out of a Well.

ALLEGORY 4.

THE Brain of a Man is the Globe of the Earth, and Knowledg is the Sun that gives it light: Understanding is the Moon, that changeth according as it receives light from the Sun of Knowledg: Ignorance is the Shadow that causeth an Eclipse: The Four Quarters are, Infancy, Youth, Manhood, and Age: As for Experience, it makes the Full Moon.

Or, Knowledg is the Brain, and Understanding

ing the Eyes of the Brain: which do not all see clearly; some are purblind, those can only perceive, but not with perfect distinctions: some squint, and to those all Objects seem double, like a *Janus*-face; some are weak, either by sickness, or by age, and they see all, as in a Mist, thick and obscure: some are stark blind, and they see nothing at all.

Thus they that have clear Eyes of Understanding, in the Brain of Knowledge, have a good and solid Judgment: To be Purblind, is to be obstinate in an Opinion, making no distinction of Reason: To be a Squint, is to be Doubtful; which makes double objects, as, whether it be, or be not: To have a weak Eye, is to have a narrow Capacity: To be Blind, is to be a very Fool.

ALLEGORY 5.

THE World is the Ground, whereon the the Mind draws and designs (with the Pencils of Appetite) the actions of Life, mixing the Colours of several Objects together with the Oil of Thoughts; and Dislikes are the Dark Colours which shadow the Light of Pleasures.

ALLEGORY 6.

THE Mind is a Garden, where all manner of Seeds are sown; Prosperities are the fine painted Tulips, Innocency the white Lillies; the four Virtues are the sweet Gilliflowers, Roses, Violets, and Prim-roses; Learning is the tastable and savoury Herbs; Afflictions are Rue, Wormwood, and Rubarb, which are bitter to the taste, but yet wholsome and beneficial to the curing the sick and distempered Soul, purging the superfluous vanity thereof, and serve as Antidotes against the Vices of Pride, Ambition, Extortion, Covetousness, and the like, which are Night-shade, and Hellebore: Poppey is Stupidity; Sloth and Ignorance are Weeds which serve for no use.

ALLEGORY 7.

THE Thoughts are like Starrs in the Firmament, where some are fix'd, others like the wandering Planets; others again are only like Meteors, which when their Substance is wasted, their Light goeth out: The Understanding is like the Sun, which gives Light to all the rest of the Thoughts: Memory is like the Moon, which hath its New, its Full, and its Wane.

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ALLEGORY 8.

MAN is like the Globe of the World, and his Head as the highest Region, wherein Knowledg, as the Sun, runs in the Ecliptick Line of Reason, and gives light of Understanding to all the rest of the Thoughts, as to so many Planets which move by degrees in their severall Orbs, some slower, and some faster. Ignorance is the total Eclipse; and violent Passions, as dark Clouds, that veil the face thereof; which is only seen by the shadows, but not in its full Glory.

ALLEGORY 9.

THE World is a Shop, which sells all manner of Commodities to the Soul and Senses: The Price are Good Actions and Bad, for which they have Salvation or Damnation, Peace or Warr, Pleasure or Pain, Delight or Grief.

ALLEGORY 10.

THE Earth is the great Merchant of the World, trafficking with the Sun, and the rest of the Planets; whose Store-houses are the several Regions, from whence she fetches (being the great Loadstone to the World), in Ships of Attraction, her several Commodities, Heat and Moisture, whereof she makes Life, and sells it to several Creatures, who pay her Death for the same.

ALLEGORY 11.

THE World is like the Sea, and Life and Death the flowing and ebbing thereof: Warrs are the Storms that make it rough in Billows of Faction; and the Tongues of Men, by their loud Reports, are as the roaring thereof; but Peace is the Calm, which makes it so smooth, that the face of Tranquillity is seen therein: Prosperity is the Sun, which throws its Beams of Plenty thereon: But Adversity is as dark Clouds, which hang full Discontent, and oft-times fall in Showers of Desolation and Destruction.

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ALLEGORY 12.

THE World is like a great City, wherein is much Commerce, through which runs a great Navigable River of Ambition, ebbing and flowing with Hope and Doubt, having Barks of Self-conceit floating thereon, filled with Pride and Scorn; and Merchants of Faction setting forth Ships of Trouble, to bring in Power and Authority; which Ships, by the Storms of Warr, are oft-times wrack't; where all Happiness and Peace is drown'd in the Waves of Misery and Discontent: But Silver Vows, Gilded Promises, and Golden Expectations, make a glorious shew, like a Goldsmith's Shop; and though the Substance doth not waste, yet it is often melted by cross accidents, and forgetfulness, and the Fashions alter according to the Humours of the time. Hard Hearts, bold Faces, feared Consciences, and rash Actions, are the Brass and Iron that make the Instruments of Warr.

ALLEGORY 13.

FORTUNE is a Mountebank, cozening and cheating Mankind, acting upon the Stage of the World, where Prosperity plays the part of a Fool to allure the Multitude, enticing them to buy her

her Druggs of Follies and Vanities, or Antidotes of Experience against her Poysons of Miseries; which Poysons are many times so strong, that they kill, and admit of no Remedy; but she cares not, so her Ware be sold, whether they live or dye.

A Man is like a Cabinet of Toys, wherein are some false Drawers of Deceit, which none can discover to the view of the World, but Prosperity and Adversity.

The Tongue is a Key, which unlocks the Door of the Ears, and lets in Flattery, to steal Affection from the Heart.

The Heart of a Man is the Church of Controversie; and the Tongue is the Sophister-Priest, which preacheth False Doctrine.

ALLEGORY 14.

IN the Head of Man was a Diet call'd, and Wit chosen Emperor: He was an active Prince, and so ingenious, that he had Trade and Traffick not only with every Kingdom, but he made his advantage upon every Thing: Besides, he kept his Kingdom in Peace, setting his Subjects Thoughts on work, lest they should become idle, and so grow Factious for want of Employment; and sometimes, to recreate them, he makes Masques and Plays, Balls and Songs, to which they dance upon the Feet

Feet of Numbers; but if this Emperor did chance to make Warr upon his Neighbours, he never went forth himself, but sent his Satyrical Jests out, which march'd upon grounds of white Paper, arm'd with black Ink, and fighting with sharp words; and most commonly they rout his Enemies with Scorn, or kill them with Reproach, and bury them with Infamy.

ALLEGORY 15.

THE several Brains of Men are like to several Governments or Kingdoms: The Monarchical Brain is, where Reason rules as sole King, and is enthron'd in the Chair of Wisdom, which keeps the Vulgar Thoughts in Peace and Obedience, not daring to rise up in Rebellious Passions. But the Aristocratical Brain is, where some few, but strong Opinions, govern all the Thoughts: these Governours, most commonly, are Tyrannical, executing their Authority by Obstinacy. But in the Democratical Brain, there is no certain Government, nor settled Governour: for, the Power lies among the Vulgar Thoughts, who are always Placing and Displacing; one while a vain Imagination is carried in the Chair of Ignorance, and cryed up with Applause by the idle and loose Thoughts; and, in a short time after, thrown out with Accu-

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sation and Exclamation, and afterwards executed upon the Block of Stupidity; and so Conceptions of all sorts are most commonly served with the same sauce; and if by chance they set up Reason or Truth, they fare no better; for the inconstant Multitude of Rude and Illiterate Thoughts, displaces them again, and oft-times executes them upon the Scaffold of Injustice, with the Sword of Falshood.

ALLEGORY 16.

THE Head of Man is like a Wilderness, where Thoughts, as several Creatures, live: Coveting Thoughts hunt after our Appetites, which never leave feeding, until their Desires are satisfied, or indeed glutted. Others are so fearful, that every Object is apt to startle them; and others so dull and slow, that they are like crawling Worms: others so elevated, like Birds, that they flye in Airy Imagination, and many above all possibility.

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ALLEGORY 17.

MAN and the World do much resemble: The Heart is like the Torrid Zone, and the Flame blazes there as the Sun, which sends forth Rays through the Eyes, that draw in Affections; whereas some Objects are like the gross Vapours, which gather into Clouds of Melancholy, and darken the resplendent Lights of Joy, quash the natural Heat, and nourish Humours, where-with the Health is impaired, and the Body becomes lean, barren, and cold: but when the Heat of the Heart dissipates those Vapours, it either turns into windy Sobbs, or showers of Tears, or thundering Groans; or else it rarifies into a Crystalline Tranquillity.

ALLEGORY 18.

THE Spirit travels in Ships of Air, from the Kingdom of the Brain; hoisting up the Sails of the Eye-lids, being well balanced with clear sight, puts forth from the Optick Port, through the Haven of the round Circle in the Ball; and when it is full freighted with Objects, returns and pays Knowledg (for Custom) to the Soul, its King; whereby the Kingdom grows rich in Understand-

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ing, besides the curiosity of Fancy. But withall, it fills the Kingdom full of vain Opinions, which are able to rebel with the Pride of Self-conceit.

ALLEGORY 19.

THE Brain is like a Perspective-glass, and the Understanding is the Eye to discover the Truth, Follies, and Falshood in the World.

The Brain is like a Forest, and the Thoughts as Passengers that travel therein, making Inrodes, and beating out Paths. And when the Brain is very dry, by reason of hot Vapours from the Liver, there ariseth such a dust of vain Phantasms, as puts out the Eyes of Truth; and when the Brain is flabby and wet by reason of cold Vapours which are sent out of the ill-digesting Stomach, there is such a Bogg of Ignorance, that the Thoughts sink therein, and can hardly get out, and many times are lost in those Quagmires; but when there is fair Weather of Health, there is Pleasure and Delight.

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ALLEGORY 20.

THE first best Poetical Brain, was as a Flint, and Fancy the Sparks that are struck by the Iron Senses, and all Modern Poets the Tinder that takes fire from thence.

Fancies are tost in the Brain, as a Ball against a Wall, where every Bound begets an Eccho: so from one Fancy arise more.

Phrase is the Painting, Number the Materials, and Fancy the Ground whereon the Poetical Airy Castles are built. There is no such sweet and pleasing Companion, as Fancy in a Poetical Head.

The Brains of Men are like Colledges, and the Thoughts are the Students that dwell therein: Thus many Heads may make up an University.

ALLEGORY 21.

WIT is like a Pencil that draws several Figures, which are the Fancies; and the Brain is the Hand to guide that Pencil; where all Hands draw not one and the same Figure, but several, according to the skill of the hand: So all Fancies do not run one way, but according to the temper of the Brain, some run into Invention, as Artificers; some into Verse, as Poets: so that all

Wit is Fancy; yet so much is the Poet's Wit above the Artificer's, that his Fancy cannot be put into Artificial Figures, but is as the Spirit, the other as the Body.

ALLEGORY 22.

WIT is like a Lilly; the one is as pleasant to the Ear, as the other is to the Eye; it comes to fading naturally; and if it be not timely gathered, it soon withers and dyes.

ALLEGORY 23.

PRU DENCE is like an Oak; it is long a growing, and it is old before it dyes.

ALLEGORY 24.

ON the Tower of Ambition, hangs a Dial of Industry, where the Sun of good Fortune shews the time of Friendship, on the Figure of Profession.

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ALLEGORY 25.

MELANCHOLY is the North-Pole; Envy the South, Choler is the Torrid Zone, and Ambition is the Zodiack; Joy is the Ecliptick Line, where the Sun of Mirth runs: Justice is the Equinoctial; Prudence and Temperance are the Arctick and Antarctick Circles; Patience and Fortitude are the Tropicks.

ALLEGORY 26.

TEARS pierce through the Heart of Grief, and vent it out through the Eyes of Sorrow.

ALLEGORY 27.

SOME Eyes allure Hearts, as Falconers do Hawks.

ALLEGORY 28.

THOUGHTS are like Pan-cakes, and the Brain is the Pan wherein they are tossed and turned by the several Objects, as by several Hands.

ALLEGORY 29.

A PAIN in the Teeth, is like a Gout in the Toe.

ALLEGORY 30.

THE Stomack is the Still, the Heart is the Furnace where the Fire lies; the Heart is a Limbeck, wherein all Passions are distilled, and the Fume thereof ascends to the Head, and issues out either through the Eyes, or Mouth; from the Eyes run the water of Tears, from the Mouth the spirits of Words.

ALLEGORY 31.

FANCY in Verse or Prose, is like a Child in the Womb, which only lives whilst it is in motion; but when once the innate motion ceases, it is dead: So Fancy, when once it is conceived and quickned in the Brain, if it be not brought forth and put into Writing, it dyes; and if those Writings be once lost, they cannot be writ again; no more than a Child can go into the Womb, and be as it was.

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ALLEGORY 32.

VVIT is the Effence of the Mind, or Soul.

ALLEGORY 33.

THE Ingredients of the Mind are, Knowledge, Understanding, Imagination, Conception, Opinion, Will, Memory, and Remembrance; these Compounds make up a Rational Soul, as several Ingredients make *Mitbridate*.

ALLEGORY 34.

DISCOURSE is like playing at Tennis, and the Tongue is the Racket to strike the Ball of Wit, and the Brains are the Gamesters; and if the Gamesters be not equally skilful, or at least very near, they cannot play: for, one cannot play a Game alone; there must be two that must be match'd together.

ALLEGORY 35.

IMITATIONS are like a flight of Wild-Geese, which go each one after another : when Singularity is like a Phoenix, having no Companion or Competitor, which makes it the more admir'd. And though some Imitations are good, and those are to be commended that copy well an excellent Original; yet it expresseth want of Invention, that they cannot draw without a Pattern; and it is weakness not to be able to go without the help of another.

ALLEGORY 36.

EVERY superfluous Cup, and every superfluous Bit, is digging a Grave to bury Life in.

ALLEGORY 37.

VVANTON Eyes are like Apes, that skip on every Face, and oftentimes put the Countenance whereon they light, out of order.

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ALLEGORY 38.

EVERY little Fly, and every little Pebble, and every little Flower, is a Tutor in Nature's School to instruct the Understanding: The Four Elements are the four great Volumes, wherein lye Nature's Works.

ALLEGORY 39.

THE Mind is like a God, that governs all: The Imaginations, like Nature, that created all: The Brain, as the only Matter on which all Figurative Thoughts are printed and formed. Or the Mind is like an Infinite Nature, having no Dimension nor Extension; and the Thoughts are like Infinite Creatures therein.

ALLEGORY 40.

THE Mind travels through Speculations and Contemplations, on Probability with Reason,

ALLEGORY 41.

TEARS are the Children of Grief; which melting, dye as soon as they are born; but the Womb wherein they lye (which is the Eye) is always swelled.

ALLEGORY 42.

THOUGHTS are like several Winds, that blow from every corner of the Head; and the four Partitions of the Skull, are East, West, North, and South: From the North blow Thoughts of Melancholy, which bring cold and chilling Fears; which freeze the Blood, as it were, making it thick; and congeal the Spirits, which otherwise would flow with Agitation. From the South part blow suffocating Thoughts, which cause foggy Vapours to arise to darken the Mind, and gather it into Clouds of Discontent, which fall down into Showers of Tears. From the West, blow Malignant Thoughts, which corrupt the clearer Minds, and enflame the Airy Spirits, causing Plagues of Jealousie, or a Famine of Despair, or Warrs of Fury and Madness. From the East, refreshing Thoughts arise, which make the Mind serene, and when the Mind is hot with Ambition,

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caused by the Sun of Hope, then these pleasant Gales of Thoughts fan it with Poetical puffs, and allay it with the sweet Dew of Fancy, causing Flow'ry Sonnets to sprout out on the white Ground of fine Paper.

ALLEGORY 43.

SOME Women's Faces are Masks of Modesty to cover the Dishonesty of their Hearts.

ALLEGORY 44.

FALSHOODS are like Caps, which cover the Head of Knowledg from the Sun of Truth: or like Vaults, or Woods, that make Echoes, where Words spread far, and sound double and treble: or like Squares of Glafs, which make of one, a thousand.

ALLEGORY 45.

A WICKED Man's Heart is like a Snake of Wier put up round in a Box, that when it is opened by base or cruel Actions, it flies in the Face of those that stand by it.

ALLEGORY 46.

THE Thoughts of Men are like the Pulses; the well-temper'd Pulse beats even, strong, and slow; but a hot Constitution beats even, strong, and quick; a Feverish Pulse beats double and quick; but in a high Fever the Pulse beats treble, and sometimes seems to stand still; and in a Cold Constitution, the Pulse beats slow and dull. So the Thoughts, those that are slow, strong, and even, are Wise and Judicious; those that are even, strong, and quick, are Witty and Ingenious; those that are double and quick, have ready Wits, but no Judgments; those that have treble Thoughts, and sometimes seem to stand still, are Mad, but have strong Fancies; and those that are slow and dull, have neither Wit nor Judgment. There is no way to clear Thoughts, but by Words.

ALLEGORY 47.

MELANCHOLY Persons are never in the Mean, but always in Extreams; as, sometimes in an Humour of extream Laughter, other times possess'd with high Fears, passionate Weeping, violent Anger or Rage, and so with stupid Dulness, and know not why, and yet Rational
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Persons; therefore it is not always outward Objects, but inward Dispositions (as the working of the Spirits, or the motion of the Body): for, Melancholly persons have thick, gross, heavy Humours; when the Humour is rarified, it moves Laughter; when heated, Anger; when moved with desperate Fear, the Smoak (which is the breathing of it) distills into Tears; when settled and cold, Stupid: So this one Humour brings several Passions.

ALLEGORY 48.

WORDS of Commendations, mixt with the Flowers of Rhetorick, make a sweet Posie of Joy, when they are bound up with the Beams of Pleasant Eyes: but Words of Reproach, bound up with the Wrinkles of Frowns, make a Rod to whip an Offender.

ALLEGORY 49.

THEY that take Self-love for their Guide, ride in the ways of Partiality, on the Horse of Flattery, to the Judg of Falshood; and they that take Reason for their Guide, ride in the way of Probability, on a Horse of Prudence, towards the End of Truth.

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ALLEGORY 50.

SPIGHT creeps like a Snake out of the Bank of base Thoughts, to sting the Name of good Fame.

ALLEGORY 51.

THE Animal Figure of Mankind, I will simulate to an Island; the Blood as the Sea that runs about, the Mouth as the Haven which receives the Ships of Provision, which are Meat, Drink, or Merchandize of Luxurious and Superfluous Meats and Drinks, which cause many times the ruin of the Island. As a Rebellious Pride, so the Humours of the Body swelling with Malignity ruin it by a sudden Usurpation, as Dead-Palsies, Apoplexies, or the like. But the Exterior Senses are the Forts; and the Vital parts are like the Magazine, which as long as they are secured, and that there are Provisions, they are safe; but if once they are taken, the Island is utterly lost and ruined; besides, the Island is in great danger to be overflowed: for the Blood, which is as the Sea, being always in perpetual motion, running about, Ebbing and Flowing through the narrow Veins, and large Arteries, if by chance it break through the Arteries, or overflow the small Veins, it drowns the Island: Wherefore Chirurgeons (which are like Drainers) must cut Sluces to let it out.

AL-

ALLEGORY 52.

A Married life is an *Olio Podrido* of several Troubles and Vexations mixt together; and say the chief Meat should be Turtle-Doves (though they are most commonly Scolding-Daws) yet Jealousie is the Sauce and Broth thereto; Sicknes and Pain in Breeding and Bearing of Children, are the Lemons and Oranges that are mixed therein.

On this Dish a Married-life feeds, which produceth no good Nourishment, but breeds raw, indigested, cholerick, and melancholy Humours; but a single Solitariness is a Dish which is made with Ingredients of Peace, Happiness, Pleasure, and Delight.

This Dish produceth good Nourishment; and that Life oft-times invites the Muses to feed thereon.

ALLEGORY 53.

LIFE is like the Shell of a Nut, and Reputation like the Kernel therein; which if the Teeth of Time crack gently, the Kernel comes out whole; but if it crack it too roughly or hard, it breaks the Shell, and bruises the Kernel, or champs it all in pieces.

ALLEGORY 54.

FRRIENDSHIP is like to two Convex Glasses, where the Species come forth and meet each other.

ALLEGORY 55.

THE Mind is like Nature, and the several Thoughts are the several Creatures it doth create: Forgetfulness is the Death, and Remembrance the Life.

ALLEGORY 56.

JUSTICE should be a Man's Governour, Prudence his Counsellor, Temperance his Friend, Fortitude his Champion, Hope his Food, Charity his House, Faith his Porter to keep out all Falshood, and to let in none but Truth; Wit his Companion, Love his Bedfellow, Patience his Mistress or Handmaid, Reason his Secretary, and Judgment his Steward.

ALLEGORY 57.

PRUDENCE, through the ground of Misery, cuts a River of Patience, where the Mind swims in Boats of Tranquillity, along the Streams of Life, until it comes to the shore of Death, where all Streams meet.

AL-

ALLEGORY 58.

A CHILD's Brain is like Ground uncultivated, Time the Husband-man, and the several Senses are as Plows, throwing up the Furrows of Conception, and sowing Seeds of Thoughts, from whence sprout up several Opinions and Fancies.

Or a Child's Brain is like an Island uninhabited, and the Blood in the Veins is the Sea that doth surround it; but Time, the great Navigator, plants it with Strength, which causeth the Spirits, as Merchants, to traffick thereto; by which it becomes populated with Thoughts, and builds Towers of Imaginations; the Magistrates, which are Opinions, dwell therein; and the Castles of Fancy are for the Muses, who attend the Queen of Wit. But all Brains are not fertile alike, some being like the Islands that are near the Poles, which are inhabited with nothing but Wild Beasts, rough and rude Bears: others, though they be nearer the Sun, yet are Insipid and Barren, being full of Heaths, bearing nothing but Mossy Ignorance; or else Moorish, being full of Boggs of Sloth, where Lives are swallowed up, sinking insensibly: and some other Brains have rich Soils, but want the Manuring of Education, whereby the Thoughts, which are the People, grow lazy, and live brutishly: But those Brains that have rich Soils, moderately Peopled, and well manured, having not

more peopled Thoughts, than work for their Industry; or so few as not to manage or employ every part therein; these Brains are fortified with Understanding, governed by Judgment, civilized by Reason, manured by Experience, whereby they reap the Plenty of Wisdom, and live in peaceful Tranquillity; and being enriched with Invention, grow pleasant with Recreations, making Gardens of Pleasure, wherein grow Flowers of Delight: they plant also Orchards of various Objects, which the several Senses bring in; these grow tall Trees of Contemplations, whereon the Birds of Poetry sit and sing, and peck at the Fruit of Fame with their Bills of Glory; from thence they flye over the Groves of Eternity, with their wings of Presumption; but some Birds of Poetry light on the Ground of Recreation, there they hop through the Paths of Custom, made by the recourse of the peopled Thoughts, through the Meadows of Memory, in the Island of the Brain; and sometimes skip upon a Stick of Conceit, wagging their tail of Jest; or else flye to the Forest of wild Phantasms; but there finding little Substance to feed on, return, with weary Wings, to their place of rest again; but in the Spring-time of Love, the Nightingale-Poets sing Amorous Sonnets in several Notes of Numbers, sometimes in the Dawny Morning of Hopes, or in the Evening of Doubts, and sometimes in the Night of Despair, but seldom in the high-noon of Fruition.


THE



The World's Olio.

Book II. Part II.

Short ESSAYS.

1.  **A**s the Nightingale is the Bird of the Spring; so the Fly is the Bird of the Summer.

2. There would be no Twi-light if there were no Clouds; for the Clouds are like the Wieck of a Candle.

3. Platonick-Love is a Bawd to Adultery; so are Romances and the like.

4. If a Woman gets a spot in her Reputation, she can never rub it out.

5. It is the greatest study of a Chast Woman, in all her Life, to keep her Reputation and Fame

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unspot-

unspotted: for, Innocency is oft scandalized amongst the Tongues of the Malicious.

6. Womens Thoughts should be as pure as their Looks. Innocent, Noble, Honourable, Worthy, and Virtuous Words of Praises, are more proper for Women, than Gallant, Brave, Forward Spirits; which are too Masculine Praises for the Feminine Sex.

7. Men should follow Reason and Truth, as the Flower that turns to the Sun.

8. Pock-holes take away the gloss of Youth from a Face.

9. Some give Women more Praises than their Modesty dares countenance.

10. True Affection is not to be measured, because it is like Eternity, not to be comprised.

11. Those that would be Honoured, must have Noble Civilities, Grateful Performances, Generous Liberalities, and Charitable Compassions.

12. A Man may be as soon dishonoured by the Indiscretion of his Wife, as by her Dishonesty.

13. It is better to live with Liberty, than with Riches; with Virtue, than with Beauty; with Love, than with State; with Health, than with Power; with Wit, than with Company; with Peace, than with Fame; with Beasts, than with Fools.

14. There is no Sound so unpleasing, as to hear Amorous Lovers or Fools speak.

15. There

15. There is no Sight so unpleasant, as Affection.

16. A Graceful Motion sets forth a Homely Person, and wins more Affection than the rarest Beauty that Nature ever made.

17. Wit, and *Bon Min*, and Civility, take more than Beauty and Gay Clothing.

18. Pride without State, doth as ill as State without Civility.

19. It is better to hear Sense in mean Phrases, than Phrases without Sense.

20. A Man should always use his Life for the service of his Honour.

21. Men should have Variety in nothing, but in Gainful Knowledg.

22. It is proper for a Gentleman to have a *Bon Min*, to be Civil, of good Conversation in Discourse, and to know Men and Manners.

23. It is more proper for a Gentleman to be active in the use of Arms, than in the Art of Dancing; for a Gallant Man hath more use of his Arms, than of his Heels.

24. It is more proper for a Gentleman to learn Fortification, than Grammar: But what pains will men take in learning several Languages, wherein their Tongues are exercised; and neglect that Learning that should maintain their Honour, which is the Sword? The one doth but trouble their Heads,

and overcharge their Memories, the other gets Honour, and saves their Lives; the one is only proper for Scholastical Pedants, the other for Heroick Spirits.

25. A Man should court his Sword as his Mistress; and study to learn its Virtue, and love it as his Friend, which defends his Honour, revenges his Quarrels, and guards him from his Enemies. For he is the more Gallant Man that hath a Generous Mind, and a Valiant Heart, than he that hath only a Learned Head: the first is Noble, the other Pedantical; the one gives, the other receives.

26. It becomes a Gentleman rather to love Horses and Weapons, than to Fiddle and Dance.

27. He is not worthy the Name of a Gentleman, that had rather come Sweating from a Tennis-Court, than Bleeding from a Battel.

28. Men should never give Gifts, but out of three respects; Either for Charity, Love, or Fame; and it is a good chance when they meet all in one Subject; not that one Subject should be all, but all in one.

29. All Civility hath a Natural and an Attractive Quality; and, like a Load-stone, draws Affection to it.

30. There is nothing more Noble, than to overcome an Enemy by Courtesie. And nothing more base, than to insult over an Enemy in Adversity.

31. It

31. It is more Noble to win an Enemy to be a Friend, than having him in one's power; to take revenge: for, it is the part of Generosity to Pardon, as well as to Exalt.

32. To be Grateful, hath a Face like Generosity.

33. There is no greater Usury, or Extortion, than upon Courtesie: for the Lone of Money is but Four, Six, or Ten in the Hundred; but the Lone of Courtesie is to enslave a Man all his life. Yet Gratitude is nothing but to pay a Debt: for, if one Man save another Man's Life, and he returns with the hazzard of his own; he hath paid him what he owed him: but if he looks for it oftner than once, it is Usury; than twice, it is Extortion.

34. It is commendable to Censure like a Noble and Merciful Judg, not like a Wicked Tyrant.

35. Who would esteem Fame, when the Cruel and Wicked shall many times have Fortune befriend them so, that they shall live with Applause, which is Fame; and the Virtuous and Well-deserving shall be stabbed or wounded with Reproach, which is Infamy: So that Fame is like a great King, and Fortune the Favourite.

36. Every one cannot be a *Cesar*, or an *Alexander*: for, there must conspire such Times, Ages, and Actions, and Minds together, to produce such Exploits as theirs.

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37. Hu-

37. Humility is the way to Ambitious Ends: for few come to them by Pride, but by Time-serving or Bribery. And seeming-Humility is the Tower whereon Ambition is built; as Pride is the Pinnacle, where Envy is an Engine to pull it down.

38. Nature makes, but Fortune distributes.

39. God, by Fortune, doth not always protect the Honest from the Envious of the World, or from Accidents of Chance.

40. It is as impossible to separate Envy from Noble and Great Actions, as to destroy Death.

41. Power is like unto Love; it is the strongest when it is drawn to one point: for Power divided, is weak; so is Love: or like the Sun, which when the Beams are gathered together into one point, burns.

42. Kings desire Power, because they would be like Gods: but Tyrants may be said to keep their Power by the sweat of their Brows.

43. To keep the Common People in order, they must be awed with Fear, as well as nourished with Love, or flattered with Hopes.

44. What hopes can a People have of a King to govern a Kingdom, when he doth not reform his own Household, but lets it run into Faction and Disorder?

45. The Service to Kings, is Allegiance. The Service to Nature, is Self-preservation. The Service

vice to God is a Pure Life, and Unfeigned Love.

46. The Reward from Kings, is Outward Honour. The Reward from Nature, is Death. *The Reward from God, is Eternal Life.

47. Every one is afraid of Tyranny, that is under Subjection: but when Tyranny turns from it self to Clemency, then Love comes where Fear was.

48. The best way for Princes to keep up Authority, is to make good Laws, to distribute Justice, to correct Vice, to reward Virtue, to countenance Industry, to provide for the safety of their Nation and People.

49. A Man that suffers all Injuries, is a Fool; but to suffer some, is Patience: for, Patience is the way to Folly, as Fury or Choler to Madness.

50. To put up, or pass by an Injury from those that have Power, seems to proceed from Fear; but to pass by an Injury from the Powerless, seems Heroick.

51. Of all Virtues, Patience hath the fewest Passions mixt with it; and though it seems insensible, yet it seeth clearly into its own Misfortunes; for Patience bears the Misfortunes that concern a Man's self: yet Patience should not be a Bawd to a Man's Ruin.

52. There is none can be so Patient, as those that have suffered much.

Hh 2

53. The

53. The Designs of Hate are easier followed, and oftner practised than of Love; for one may easier take Revenge of a Foe, than give Life and Liberty to a Friend.

54. There is none so apt to Revenge, as those that have been forgiven.

55. There is none so sorrowful, as those that want Means and Ways to make Satisfaction.

56. Many times Guiltiness is more confident than Innocency.

57. There is as much difference betwixt Pleasure and Joy, as between Sorrow and Melancholy; for one disorders the Spirits, the other composes them. An overplus of Joy, is like those that are drunk; for it makes the Head of Reason dizzy. There are many sorts of Melancholy; but Love-Melancholy makes them cry out, Opleasing Pain, and happy Misery!

58. There is a fix'd Grief, and a moving Grief; the one hath neither Sighs nor Tears, but is like a Marble Pillar; the other breaks into Complaint, and pours it self forth in Showers of Tears; yet there are many sorts of Tears: for, there are Tears of Joy, and there are Tears of Sorrow, and Tears of Anger; Tears of Pity, and of Mirth; and in all Passions, Tears are apt to flow, especially from moist Brains. But deep Sorrow hath dry Eyes, a silent Tongue, and an aking Heart.

59. When

59. When the Spirits are wearied with Grief, they fall into a Melancholy Weeping, and then are fetled with a compliance to time.

60. Passion will rise in the defence of Honour, and the Tongue will display the Passion.

61. All we call Love, is Friendship, which is begot by agreeable Humours, or received Courtesies, or a Resemblance of Parts, all which is alterable; and there can be no true Love, but upon the unalterable God.

62. There are ways to perfect Love; but no Body can arrive to the Journey's end, until they come to Heaven, because there is no Perfection in this World; and there can be no perfect Love, but upon a perfect Object.

63. They that love much, can never be Happy: for, the torment of what Evil may come to that they love, takes away the sweetness of what they enjoy; and the fear of Losing, is greater than the pleasure of Enjoyment.

64. The Root of Love is like a Rock, which stands against all Storms: but Wantonness is like the Root of a Flower, that every Worm may eat thorow.

65. Envious Persons, and Lovers, are the greatest Flatterers; the one flatters to hide his Envy, the other to please the Beloved.

66. Those Affections are strongest, that Nature

and Education have link't together, not only by Birth, but by Conversation: for, as Birth most commonly gives a likeness of Parts, so Conversation breeds a resemblance in Humours and Dispositions; the one begets a likeness in Body, the other of Minds or Souls.

67. There is no Sound strikes the Ears so hard, as the report of Death; especially when Affection opens the Door, and lets the Messenger down into the Heart.

68. True Love is an Affection which is very difficult to settle, and hard to remove when once placed.

69. To move Passion, belongs rather to the Orator, than the Poet: for, a Poet is a Creator of Fancy; and Poetry rather makes than perswades. But indeed, that which moves Passion most, is rather Sound than Sense; witness Musick, which is the greatest mover of Passion: and Poetry is rather to delight the Wit, than perswade the Reason.

70. There is as much difference in Wit, as there is in Pictures; for every Picture is not drawn by *Apelles*: And as some Painters are but for Sign-Posts, so some Wits are only fit for Ballads.

71. One and the same Tale told by several Persons, makes great difference in the Affections of the Hearers.

72. A

72. A witty Description in Discourse, paints a lively Description in the Mind.

73. A Translator acts the Person of an Author, when the Author is represented to his advantage.

74. There is a greater number that write more wisely and learnedly, than delightfully.

75. Thoughts, when they run too fast, or are prest too hard, may destroy the Body by distempering of the Mind.

76. To have a fixt Thought, is to draw the Imaginations to a point.

77. Though the Understanding be clear, yet the Utterance may be obscure, if the Tongue be not filled with Motion, to make all run smooth and even.

78. Some have more Words than Wit, and more Wit than Judgment.

79. And others have more Years than Experience, and more Experience than Honesty.

80. Some have more Law than Policy.

81. Some have more Ambition than Power, and more Power than Justice.

82. Secret Meetings, Soft Whisperings, or Dumb Shews, have most commonly Evil Designs.

83. The dark Minds of Men are deceitful.

84. It were base for a Man or Woman to lay
a Blemish

a Blemish upon those that have given them an honourable Reputation.

85. Many that wish their Enemies Confusion, yet would not betray them to it.

86. I had rather hear what my Enemy can say against me, than what my Enemy can say for me: for there are none so good, but may have some Faults, which their Enemy is more apt to find out, than their Friends, much less themselves.

87. Those persons that are railed at, seem Nobler than those that are humbly commended.

88. Many Commendations seem little better than Scorns; when to be railed at, shews a Supreme Power of their Evil.

89. Evil-speakers are like Dogs, that bark when they dare not bite.

90. It is an unthankful Office, to decide other mens Quarrels; for most commonly he is hated on both sides, as a Friend to neither, because he seems a Friend to both.

91. A Judg most commonly is never beloved, neither by him he judgeth the Cause for, nor by him he judgeth the Cause from; the one, because he thinks he had wrong; the other, because he thinks he had nothing but what is his own. So none gain by quarrels, but Lawyers, whose fees are begot by discord.

92. It is a great happiness when one can take his Pleasure, and execute his Duty at once.

93. Some

93. Some are so Ambitious and Envious, that when they cannot hope to be the Highest, they would be content to be Miserable to see all others so.

94. The true use of Riches in Noble Minds, is to make others happy as well as themselves; but not so as to make themselves miserable, by employing and bestowing all upon others, and leave none for themselves, for that were Vain-glory.

95. It is not every Ambitious and Aspiring Spirit, that can do brave and great Actions.

96. Those Minds that are pure, are not to be sullied or moved towards ill, either by wanton Words, or immodest Actions; they can no more corrupt their Thoughts, than they do Angels: for, those that are Chast, take more delight and pleasure in their pure and unspotted Thoughts, than the Amorous Lovers in their conceived Enjoyments: for, Nature is not ashamed of her own Works, but of the abuse of them: for, as the Wise and Vertuous are the chiefest and perfectest of her Works; so the Debauched and Foolish are the greatest defect.

97. Dreams are the overflowing of the Brain, and Sleep stops the Senses, as Sluces are stopped with Mud.

98. A discourfative Wit, is to play with Words, rather than to talk with Sense on the ground of Reason; but to talk on Reason, is to abate Words, and

to multiply Sense. I say, those shall generally please most that give ear to what is said, than those that talk most themselves.

99. Our natural English Tongue was significant enough without the help of other Languages; but as we have Merchandized for Wares, so have we done for Words; of which there is more brought in, than carried out.

100. There are Gifts of affectionate Love, Gifts of Generosity, Gifts of Charity, Gifts of Vain-glory, Gifts of Fear, alluring Gifts and Bribes, that are Gifts of Covetousness.

101. The Mind is, like a God, an incorporeal thing, and so Infinite; it being impossible to measure the Mind of Eternity.

102. Desires are like the motion of Time, still running forward; and what is past, is as if it had never been.

103. The Vapour that ascends to the Head, is a great Instrument to the Wit; as gross Vapours clog it, cold Vapours congeal it; hot Vapours en-flame it, thin and sharp Vapours quicken it: so several sorts of Vapours make variety of Wits; and the several Figures, Works, and Forms, that the vaporous Smoak doth raise, cause several Fancies, by giving several Motions to the Brain.

104. As Perfumes make the Head ake; so (many times) Prosperity makes the Heart ake.

105. Ce-

105. Ceremony is the ground of all Obedience; for where there is no Ceremony, the gods are neglected, and Kings lose both their Power and Authority.

106. Complements are the worst sort of Conversation, and are not sociable at all: for, Truth holds no Intelligence or Correspondency with Complements.

Of several Opinions. Essay 107.

SEVERAL Opinions, except it be in Religion, do no harm; for they are the greatest entertainers of Time, and the chief Companions in Man's Life; they are Chatting Gossips to pass away idle time: and although Man complains of the shortness of Life, and swiftness of Time; yet he hath most commonly more than he can well tell how to spend: for, most men seek ways to pass away the Time withall; and if the World were equally divided amongst the Industry of Mankind, yet they would find little variety of Employment; so that Man's Life is busied more with Thoughts than Actions.

Of the strength of Erroneous Opinions. Essay 108.

HOW strongly did men at first believe that there were no *Antipodes*? and yet in after-ages it was found to be a Truth? How strongly did many Ages believe that the *Torrid Zone* was not habitable, which now is found otherwise? How strongly did *Europe* believe that all the *World* was discovered? and yet afterwards there was so much found out, as it seemed another *World*. How many believed that the *Earth* was flat, and not round? and yet *Cavendish*, *Drake*, and others, rectified that Error by their own Experience: and many other Examples might be given. So that Opinions are always in warr with each other, and men become their Champions either with the Pen or Sword. But ignorant men have the strongest belief of their Opinions; for searching brings Doubts, as well as it discovereth Truth; and it is Doubts that disturb the Peace, either of the Mind, or otherways; when Truth commonly closeth all Differences: So Men travel in their Thoughts to spy out the Secrets of Nature, and find out Reason, and are perswaded to new Opinions, which many times are as far from Truth, as the old ones which they fling off: for, Nature is too various to be known, and her Curiosities too subtil to be understood:

stood: But Men are so strangely delighted with what is new, that those that have found a new Opinion, think themselves absolute Judges and Rulers over all others: Such Reputation doth Singularity beget.

Of the strength of Opinions. Essay 109.

OPINIONS are so strongly wedged or riveted in Mens Minds with the Hammer of a confident belief, that it is, in many, impossible to remove them, although they be most ridiculous and foolish, especially when they are begot in their own Brains; and all those that do not adhere to them, they will account their Enemies; so much doth Opinion sway and rule in the Mind of Man, more than Truth: for, though some Opinions jump upon Truth, yet it is very seldom, and a thousand to one when they meet: and when the Truth is found, it is no longer an Opinion, but Knowledg, although it is less esteemed when it is found; which makes the Saying true, *Ignorance is the Mother of Admiration*; which Admiration begets Esteem, and sets a Value upon they know not what. Wherefore he is a Wise man that can rule his Opinions with Reason, and not let his Opinions over-bear his Reason, and lead him from himself. Nevertheless, Opinions should not be slighted nor contem-

ned without Examination or Trial, though they be never so strange and unlikely, until the Error be found out; but yet not rely upon men, so that they should think them unquestionable; for an Opinion is but a guess of what may be Truth; and Men should be as free to Opinions, as Opinions are to them, to let them come and go at pleasure.

Of POWER. Essay 110.

THAT Power is not Absolute, which opportunity can break, but that which hath assurance of a continuance; which assurance is not gotten by Fear, so much as by Love; for Fear is jealous, and therefore ready to break all Bonds of Authority: But Duty and Love are constant and careful to keep Unity, which is Peace. Love gives obedience with Joy; Fear gives obedience with Murmure, and Murmure is a fore-runner of Rebellion: Wherefore, he that hath most Love, hath most Power.

Of LOVE. Essay 111.

PURE and true Affection is not to be measured by the length of Years, nor weighed by Wealth, nor compassed by Life; for neither Measures, Scales, nor Compasses, can take the weight, breadth, heighth, depth, or circumference of true Love.

Of the SENSES. Essay 112.

THOSE that have their Senses perfect, and much employed with Varieties, must needs know more than those that have them defective, or not practised: yet the Senses make not the Understanding, but it is the Brain; and not the Brain only, but such a tempered or such a moved Brain; for, Brains move like Pulses, whereof some are distempered, as beating either too slow, or too quick: but when the Brain moves even and strong, it shews a healthful Understanding; when it moves even, strong, and quick, it shews there is much Spirit of Fancy, or Blood of Invention.

of

Of MELANCHOLY. Essay 113.

MELANCHOLY, of all other Humours, is the most active, busying the Mind of Man with vain Imaginations, shuffling the Thoughts, cutting the Passions, cozening themselves, and losing the Judgment. This Humour proceeds from an ill-affected Body, rather than from an ill-affected Mind; it only lives and is cherished in the Mind, but born from an ill Spleen, and bred by a weak Stomack: but Grief, Sorrow, and Sadness, are bred in the Mind, begot by an outward Cause; and therefore Melancholy Men may be said idle, or musing, but not sorrowful or sad: for, they take more pleasure in their Melancholy, than others in their Mirth; but yet their Melancholy is as great a Punishment to their Friends, as it is a Delight to themselves.

Of a Dull or Melancholy Disposition, that proceeds from the Body; and of Melancholy proceeding from the Soul. Essay 114.

I CANNOT properly call that Melancholy, but rather a Dull Disposition, which is caused by a heavy, black, or a cold, thick, or by a slimy, glassy, or sharp Vitriol Humour, bred in the Body; which penetrates, as it were, the Body, stupifies the Senses, and quenches the Natural Heat; by which the Body, like Stone, walls up, or imprisons the Soul or Mind, so that it can neither be Active nor Free: This causeth a Dull and Sad Disposition, which kind of Disposition hath few Desires, and regards not any thing, nor takes pleasure in Life, but lives as if it lived not, is lazy and idle; neither considers, nor observes; but lives like a carved Statue; and dyes like a Beast, that cares for no Monumental Remembrance.

But true Melancholy does seriously consider and examine the Worth and Nature of every thing; it seeks after Knowledg, and desires Understanding; it observes strictly, and most commonly distinguisheth judiciously, applieth aptly, acteth ingeniously, useth Time wisely, lives honestly, dyes contentedly, and leaves a Fame behind it.

Of the Variety of Wits. Essay 115.

AS *Mercury* is feigned the Patron of Thieves, because he is Eloquent, and Eloquence steals away the Hearts of Men by Rhetorical Perswasions: so he is feigned to be the most talkative God, because the chief part of Rhetorick lies in the use of the Tongue. But Wit is the God of Fancy, the World of Arts, the Disposer of Passions; it sweetens Melancholy, dresses Joy, quenches Fears, raiseth Hopes, and easeth Pains; 'tis an Orator of Love, and a Denier of Lust; it mourns with Sorrow, mends Faults, moves Compassion, begs Pardon; 'tis a Perswader to Virtue, an Ornament to Beauty, a Veil to Imperfection, a Delight of Life, Musick to the Ears, a Charm to all the Senses; It is a Child of the Brain, begot by Experience, and fed with Heat. Wit is, like *Proteus*, of several Forms; the Arms of *Mars*, *Jove's* Thunderbolt, *Neptune's* Trident, *Pluto's* *Cerberus*, *Vulcan's* Net, *Pallas's* Lance, *Apollo's* Harp, *Circe's* Wand, *Minerva's* Loom, *Mercury's* Rod, *Venus's* Doves, *Pan's* Pipe, and *Cupid's* Arrow; 'tis the Center of the Earth, a *Boreas* to raise Storms, and *Zephyrus* to refresh; it is *Revenge's* Sword, and *Death's* Sythe, *Glory's* Throne, *Beauty's* Pencil, *Oblivion's* Resurrection, the World's Delight, Life's Guide, Love's

Love's *Fire*, Fame's *Trumpet*, and the Mother of *Nature*. So he that hath a true-born Wit, hath all.

Of POETS. Essay 116.

POETS do, sometimes, like Painters, draw an excellent Beauty; but give it such a Dress as neither becomes it, nor will last long in fashion in all places or times; for so may some Poets have excellent Fancies, but they clothe them in such harsh and vulgar Language, that they become Deformed.

There are three things that belong to a good Poet, *viz.* Fancy, Number, and Rhyme: To converse with Poets, sweetens the Nature, but does not soften it; civilizeth it, but does not render it Facile, but Courteous, Affable, and Conversable, Inspiring the Mind with High and Noble Fictions.

Of Ill Descriptions. Essay 117.

AS ill Painters, in setting out External Beauty, do oft leave to Posterity a deformed Copy of a well-form'd Face; so weak Writers, in describing the Virtues of the Mind, and the gallant Actions of a Man's Life, do either by their mean Rhetorick, or weak Judgment, obscure them by a defective Representation.

Of Passionate Expressions. Essay 118.

PASSIONATE Verses or Speeches, must not be read in a Treble Tone, but in a Tenor, and sometimes full as low as a Base; especially when the Passion is high: for then the Voice must be sad or solemn, which moves in Descending, not in Raised Notes, which are light and airy, and produce a whining Tune, like a squeaking Fiddle; but in a Serious Speech, a Solemn Note, and a Sober Countenance must be join'd together to express a sad Passion to the life. Besides, the words must be spoke soft and gentle, and not prest and struck too hard against the Lips, Teeth, or Tongue; but they must be pronounced swiftly and harmoniously, to move the Heart to pity, fill the Eyes with tears, and draw the Soul, as it were, through the Ears, to feed on Melancholy.

Of TRANSLATION. Essay 119.

WE are given much, in this latter Age, to Translation; and though a Translation is a good Work, because it doth not only divulge good Authors, but distributes Knowledge to the unlearned in Languages; yet Translators are but like those that shew the Tombs at *Westminster*, or
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the Lions at the Tower, which are but Informers, not the Owners of them.

Of ARTS. Essay 120.

ALTHOUGH Accidents are the occasion of some Arts, yet they are but rude and uneasie, until the Brain hath polished them over.

True it is, the Senses most commonly give the Brain Matter to work on; but the Brain forms and figures those Materials, and disperfes them abroad for the use of the World, by the Senses again: for, as they came in at the Ear, Eye, Taste, Scent, or Touch; so are they delivered out by the Tongue and Hands.

Of Men's Minds. Essay 121.

IT is worthy of observation, to regard the odd Humours of Mankind, how they talk of Reason, and yet follow the way thereof so seldom: Truly Men might as easily set Rules to Eternity, as to themselves: for, the Mind is so intricate and subtil, that we may as soon measure Eternity, as It.

Of Dilatation and Retention. Essay 122.

DILATATION causeth as much weakness, as Contraction: for, Dilatation causeth weakness, by dis-uniting the United Forces, and setting them at too great a distance; and Contraction binds them up too hard, not giving, as we vulgarly say, Elbow-room.

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The World's Olio.

Book II. Part III.

Of the Ancient BRITANS.

THE Ancient *Britans*, although they had not skill of Arms answerable to their Courage, as the *Romans*; yet they were a Valiant People, and *Cæsar* could not conquer that Island in so short a time as *Alexander* did most part of the World; which shews their Courage was great, though their Skill was but little; and *Britan* was like a Body dis-joynted, or rather like so many separated Limbs; for it was divided amongst many Petty Kings, which made it weak. It is an easie thing to throw down a Cripple that wants Legs to uphold the Body, Eyes to direct it, and Arms to defend it.

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But it is a sign the Spirit was strong in this Cripple, that it could resist such a Giant as the *Romans* were. Therefore the *Britans* are worthy of Praise, since their Courage defended them so long.¹

Of *Queen* ELIZABETH.

QUEEN *Elizabeth* reigned long and happy; and though she clothed her self in a Sheeps-Skin; yet she had a Lions Paw, and a Fox's Head; she stroked the Cheeks of her Subjects with Flattery, while she pickt their Purfes; and though she seemed loath, yet she never failed to crush to death those that disturbed her ways. To her Favourites, for Sport, she would be various; sometimes they would be in Favour, and sometimes out of Favour; as *Effex*, *Leicester*, *Raleigh*, *Hatton*, and the like: But she stuck close to her old Councillors and Favourites, *Burleigh*, *Walsingham*, and the rest. Neither did the first Favourites get so much as the last; *Raleigh* got not so much as *Burleigh* did: some will say, 'Twas because they spent more, and laid up less; but vain Favourites beget more Hatred to their Princes, and Enemies to themselves, than Profit: for, the sight of their Vanities makes the People remember their Taxes, and think that the Prince hath poled from their Purfes to maintain his Vanities; and their Prince thinks he hath given them

them more, because they shew what they have, nay, many times more than they have; but the Wisest save, and lay it up till the Envy is past, and the Tax forgot. Queen *Elizabeth* maintained more Forreign Warrs at one time, than any of her Predecessors before her; and yet without the Grievance of the People: for, it was not so much out of their Purfes, as the Prizes she got by Sea: for, though the King of *Spain* had the Honour of being Master of the *Indies*, yet the Queen of *England* had the Honour of being Mistress of the Sea: so her Ships were her Mines, to maintain her Warr against him.

Of King HENRY the Eighth.

KING *Henry* the Eighth was a Politick Prince; for as Favourites make use of their Prince, so he made use of his Favourites: for, when they could do him no more service, he turned them over to the Hang-man, to satisfy his People; so that those he favoured, had the blame, with the Punishment, but he received the Profit. He was not like *Edward* the Second, whose Favourites cost him his Crown and Life. I observe, that soft natures are apt to be crusht, and very hard natures are apt to be broken in governing; therefore the Severe, but not Cruel; Merciful or Kind, but not Credulous,

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reign happiest. *Henry* the Eighth spent great Sums of Money, both what his Father left him, and what he had out of *France*, besides the vast Sums he raised out of Monasteries; and yet no great advantage redounded to his Kingdom. He did spend much to keep Peace abroad, by making Friends in those Kingdoms that were fallen out: But most commonly, those that strive to make Peace amongst others, bring Warr to themselves, although I cannot say he had much Warr.

Of pulling down of the Monasteries in Henry the Eighth's time.

SOME wonder that *Henry* the Eighth did pull down and destroy so many Monasteries as were in *England*, which had stood so long, without Opposition; but it was likely that no Opposition could be great: for, the People were perswaded in some part, by the Doctrine of *Luther*, to dislike the Tyranny of the Pope, to ease their Purfes and their Persons, the one from *Peter-pence*, and the like; and the other from hard Penance. The Gentry and the Nobles thought of the gaining of the Houses and Lands; and the King the bulk of their Wealth; so the King, Nobility, and Commons, and all had Ends in it; and where the King follows the Commons, an Innovation is easie.

Of

Of Justice in Commonwealths.

IT is to be observed, that there is little Piety or Justice in Cities, Countreys, or Nations, that are overgrown with Prosperity, or oppressed with Adversity: for, Prosperity makes them so proud, that they are, as it were, above Justice, and Adversity doth so deject them, that they grow careless of Justice, so that either way they grow into Barbarism: But as Virtue is a Mean between two Extreams; so it keeps in the Mean in all Estates; the Virtue of Prosperity, is Temperance; and the Virtue of Adversity, is Fortitude.

Of the EMPERORS.

MOST commonly it may be said of Kings or Governours, as they say of *March*, It comes in like a Lion, and goeth out like a Lamb; and when it comes in like a Lamb, it goeth out like a Lion.

But when a Man desires to raise an Empire, or himself to be an Emperor, he flatters the People; and when he is once become Emperor, he makes the People flatter him.

Cæsar might have proved a good Emperor, but he had not time to be an ill one.

Augustus Cesar was a Wise Prince; he knew there was no way to settle the new-born Empire, and to enjoy it peaceably, but by gaining the love of the People; not by the base servile way of Flattery, but by executing Justice, and making wise and good Laws.

Tiberius was a good Prince, whilst the memory of *Augustus* lasted in the Minds of the People; and a Wise Prince he was, that could dissemble his Humour so well, and so long; and none was so fit as *Sejanus* to bring him to bed of his Great-belly'd Cruelty. *Tiberius* was of a lazy Disposition, as we may know by his solitary and luxurious life.

Nero came too soon to the Empire to reign well; Vanities, the Rulers of Youth, despise Prudence and Temperance, the Companions of Age; his Vanities bred Vices, his Vices bred Fear, Fear bred Jealousie, Jealousie bred Tyranny, Tyranny bred Conspiracy, and Conspiracy Destruction. In brief, he had not Age enough to poyse him; he killed himself more out of Fear, than Courage. Both the *Neroes*, the Unkle and the Cozen, were much of a humour.

Nero Britannicus, his Son, was Proud, Cowardly, Effeminate, Envious, Vain-glorious, Covetous to get, Prodigal to spend, Cruel without Craft, and Mad; he was not Wise enough to rule his Empire, nor Temperate enough to govern his Vanities,

nities, nor Courageous enough to dissemble his Fears, or be a good Prince.

As for *Claudius* the Emperor, he was more Learned than Wise, and he had more good Nature than Constancy; and whatsoever Ill he did, he was seduced to do it by those he loved. True it is, he was of an easie Disposition, which proceeds more from a good Disposition in Nature, than an Evil one; and it rather comes from Love than Hate, although the Effects be all one: for, he that is easily perswaded, and suddenly believes, commits more Cruelty by his Credulity, than he distributes Justice by his Good Nature.

As for *Galba*, he had too narrow a Soul for so great an Empire: for, the Vices of Age and Covetousness had got hold of him: He was Old and Crazy; he had no Generosity to entice, nor sweet Behaviour to win, nor Oratory to perswade, nor Industry to order, nor Faith to perform; and whatsoever Man hath these Faults, must needs get more Enemies than Friends.

But for *Otho*, he had not Patience to try his Fortune; neither lived he so long as any one could judg of his Government; he was better beloved of his Soldiers, than fortunate in their Successes; besides, he was beloved more of the People after he was dead, than when he was living: But whether he killed himself for the grief of those Soldiers that

were lost, or fear of the loss of the rest, or for fear of himself, it is doubtful.

Vitellius was cruel, gluttonous, and of an unworthy Nature.

For *Vespasian*, he was very greedy of Gain, to the height of Covetousness; and yet he was very Generous: for, whatsoever he got, though ill, yet he bestowed it well: He was a very Merciful Prince, and very few Faults were found in him. He sprung from a Family of no great growth.

Titus Flavius, Son to *Vespasian*, was so good, there cannot enough be said in praise of him: He was a Wise Prince, and a Just Prince; a Merciful Prince, and a Loving, Temperate, Careful, and Religious Prince; he seemed to have more Goodness in him, than there were ways or means to express it: He was Valiant, Learned, Mild, Patient, Industrious, Skilful in all Arts, and Majestical.

Flavius Domitianus was Cruel and Vain-glorious; he followed not the steps of his Father nor Brother. I observe, Ill-born Natures cannot be bettered by Good, nor warned by Ill Examples: for all the Cruel Emperors came to Untimely Deaths.

Of Pompey compared with Cæsar.

SOME praise *Pompey*, and say, He was a faithful and loving Citizen of *Rome*; a Father, in defending the Laws and Liberties; and a Martyr, in dying in the Cause.

Others dispraise him, and say, It was Envy to *Cæsar* that brought him out against him, more than for the Publick Good; and that if *Pompey* had had but the same Fortune, he would have taken upon him the same Command.

Others again praise *Cæsar*, and say, that he was forced to use his Power and Arms against the Senate, out of necessity, being much in Debt, having exhausted his Estate; and for the defence of his Life, knowing the Senate would accuse him, instead of rewarding him for his good Service: and Rational Men may judge, by the succession of Story, that he was truly necessitated; and that Fortune, being on his side, gave him greater Hopes, and higher Designs, which he thought not of at first: and that he had Reason, though he had not been necessitated, is clear: for, though the *Roman* Government began from a Low and Mean Beginning, yet it came to be the most Powerful and Famous, whilst Mediocrity ruled amongst them: for, at first, their Poverty made them Just, not daring to do Wrong; and
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Prudent, in providing the best ways and means to keep and raise themselves; and Valiant and Industrious, to defend themselves, and to encrease their Dominions.

Thus Virtues begot their Strength, and raised their Fame. But their good Fortune brought Plenty, and Plenty Pride; the one runs into Luxury, the other into Ambition; and Ambition begot Factions so much, that in the latter days of their Government, though it was called a Republick, yet every man was striving to be Chief, and setting up for themselves. And, say they, why may not *Cæsar* think himself as fit to be Emperor, as any of his Fellow-Citizens, seeing the Government would change? And certainly, it was as great an Injustice, when he could not do another good, to do himself wrong; as to do another wrong, and do himself no good; or to do himself and another wrong: for, how often was it aimed at by *Sylla*, *Cataline*, and many more, though not succesfully until *Cæsar*'s time? So that *Cæsar* had not only Necessity and Opportunity, but Justice on his side to perswade him; for any Government is better than none: and they were come almost to that pass, that there was no Unity; every Man was against one another, and only sided when they saw a particular Man rise. The general Faction fell at last into two hands, the one for a Republick, the other for a Monarch, which prevailed,
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and *Cæsar* was the Chief; and it may be a question whether the other Faction did only take the Republick Name, and had a Monarchical Design? But some say, That Envy (which is the Enemy to all Good Success) would have disclaimed against the other side, if they had had the same Fortune; for Envy dyes not when Action ceaseth, but lives as long as Honourable Fame survives: And so good Fortune made *Cæsar* seem Ambitious, and *Pompey* more humble by his Ill: for, though good Fortune hath many Friends, and more Followers, yet it is to the present Condition.

To conclude, That *Cæsar* was Valiant, Witty, Industrious, Sweet-natured, and Bountiful, Grateful, Constant to his Friends, and Merciful to his Enemies, it is seen by his Acts: And for his Valour, He fought many Battels upon great Odds and Disadvantages, and hazzarded his Life other ways many several times.

Others dispraise *Cæsar*, and say, He was a Traytor, an Usurper, and naturally Cruel, but that he hid it artificially, with Prodigality to compass his Ends; and that he was a Coward, and bought more Victories by his vast distributions of Provinces, and other Gifts, than were truly got by his Courage or Conduct.

The Factions of *Cæsar* and *Pompey* dyed not when their Warrs ceased, but have lived ever since

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amongst the Historians: for, they cannot praise one so well, unless they dispraise the other; because to praise or dispraise them both, would have made their Theme so short, that they should have had little to write on; and Disputes both lengthen and heighten. There are, most commonly, more Faults found by Historians, than Applauses; and Writing hath as great a defect, as Government in Commonwealths and Armies, though of less consequence. It is said, That Men of Action have two Sides, a good Side, and a bad Side; and some take the good Side of *Cæsar*, and the bad of *Pompey*; others, the good Side of *Pompey*, and the bad of *Cæsar*; but the bad Side lies more open and broader than the good; which makes it so often beaten upon by Envy, which discovers the one, and veils the other.

Of Mark Anthony.

MARK ANTHONY made *Cæsar's* Body the Ladder to reach to his Ambition; for he knew, if he did side with the Party of the *Cæsars*, he should be one of the Chief, and have a Party to govern and command: but if he sided with *Brutus*, he must still submit to obey, either to the Common People, if *Brutus* and *Cassius* meant really to deliver up their Power to the Commons when they had once got it; or if they did intend to keep it, he must submit to them. And though *Anthony* loved *Cæsar* very well,

well, yet I rather believe he rais'd the Faction more to raise himself, than to revenge the death of *Cæsar*: for, few remember the Benefits of the Dead, because they know the Dead cannot give them thanks for any service they can do them.

Of CLEOPATRA.

AS for *Cleopatra*, I wonder she should be so Infamous for a Whore, since she was Constant to those Men she had taken: for, she had no other but *Cæsar* whilst he lived; and for *Anthony*, she dyed soon after him; and can there be greater Constancy? We must not judg Strangers according to our Laws, but according to the Laws of the Nation where they lived: for, she had taken them as Husbands; if they had more Wives than they should have had, or put away good Wives for her sake, that was their Inconstancy; and we must not make their Faults her Crimes. She is called a Dissembling Woman, because she did strive to win her Husband's Affections: Shall we say those dissemble, that strive to please those they love? If they say, true Love can dissemble, they may as well say, Truth is no Truth, and Love is no Love; for the Lover delivers his whole Soul to the Beloved. Some say, she was Proud and Ambitious, because she loved those that had most Power: She was a Great Person herself, and born to have Power; therefore it was

natural to her to love Power. Besides, she might have got a worse Reputation, in being thought a base and unworthy spirited Woman, if she had loved any below her Worth. Some again say, she loved out of Craft to keep her Kingdom; I say, that's an honest Policy, and it is out of Envy when they lay a reproach on it: for whosoever is to chuse, may lawfully make the best choice, when it is in an honest way.

Of LUCRETIA.

THE only true and honest Wife, was *Lucretia*; for she killed her self to save her Husband's Honour, although it was her Husband's Fault that caused her Ravishment: for, it was not her admittance that did entice Men, but her Husband's foolishness, that brought Men to tempt her; it was her Husband's Praises that kindled, and her Beauty that inflamed the Ravisher; and that Man is worthy to be Horned, that is not contented to enjoy the Virtues of his Wife to himself.

Of CÆSAR.

HALF *Cæsar's* Deeds dyed when he dyed: for, though his Fortunes were enough to shew him a Valiant Man, a Good Soldier, and a Careful Commander, yet he lived not to shew Publick Justice, as what Laws he would make, or what Government he would

would form: so that *Cæsar* only lived to shew his Conduct in Warrs, but not his Magistracy in Peace.

Of BRUTUS.

B *BRUTUS* was thought a greater Friend to the Commonwealth, than to *Cæsar*; but I think him a Friend to neither: for, the Envy to the present Government, or Governour, begot his desire of Change. *Brutus* was wise enough to know, an Indifferency in Commonwealths is safer than a sudden Alteration. Indeed, had the Commonwealth been at the worst, then a Change must needs have been for the better; but it was not so: for, there were more that seemed for it, than against it; and we must judg in those Cases, by the outward actions, that they did approve of *Cæsar's* Government, by adhering to that Party: for, if they had liked better of their old Government, they would have followed *Brutus*; and that Government is to be approved best, that pleaseth most: for, Government is for Safety, Peace, and Profit; and there is nothing keeps men more in Peace, than Unity and Concord, and the Affections of the People to their Governours, &c.

Of PORTIA.

P *PORTIA*, that killed her self with hot burning Coals, shewed more of Impatiency, and Womanish Fear, than Love to her Husband; though

no question her Love was great, but her Fear greater; for Love begets Doubts, and Doubts beget Fears, and Fears beget Hate: but true Love will be sure to save it self, till those that love be sure that they can do no good to them they love, and that they are absolutely destroyed: for, true Love will hope, until there is no ground to raise Hopes on; and Hope begets Courage, and Courage will give Assistance, as long as it hath a Being: for, though her Husband run out of *Rome*, yet he had his Life, and an Army to defend it for a time. Therefore it seemed she grieved and run mad more for loss of her Husband's Power, than for fear of her Husband's Person; and whensoever a Woman loves her Husband's Power more than his Safety, she loves her Vanity more than Him; for Power maintains Vanity.

Of Penelope, Ulysses's Wife.

PENELOPE, *Ulysses's Wife*, was famous for not marrying her Husband whilst he was in the Warrs. It is true, she was Chast, but she gave her self leave to be Courted, which is a degree of Unchastity, and a means whereby her Husband's Estate was wasted: for, if she had check'd her Gallants, and not permitted them at the first, they would never have grown into that Impudence. But it seemed she loved to have her Ears filled with her own Praises; and they that love their own Praises, most com-

commonly are catched in the Snare of Flattery. It is true, she might be a Chast Woman, but she shewed her self but an indifferent Wife, and not worthy of so much praise: for, it is not Honesty alone that makes a perfect good Wife, although it be the chief Ingredient; but she must be Thrifty, and Cleanly, Modest, reserved in her Behaviour, and secret to her Husband's Counsels; and often-times a Woman dishonours her Husband by her Indiscretion, as much as by the act of Adultery: for, as there is nothing dearer to a Man than his Fame; so a Wife should have a care to keep it.

Of Women dying with their Husbands.

I HAVE not read Story very much; but in that which I have, I have observed, That there have been many *Women* that have dyed with their *Husbands*; but I have not read that Men have dyed so often with their Wives; for in some Nations there are few or no Widows: Some say, It is not so much out of Love to their *Husbands*, as out of Vain glorious Customs.

Of the Romans Dying.

IT was not out of Courage that the *Romans* killed themselves, but out of Fear; for knowing they must dye, they thought it was less pain to dye by their own hands, than by another's; like Parents,
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that will not suffer another to beat their Child, but think their own Correction the easier, though their stripes be equal; and every one thinks that better done, which they do themselves, than what another doth: So they kill'd themselves to avoid Pain. Men are most willing to leave the World, when the World hath left them: for, it is the Vanities that makes them so in love with the World, and themselves; and most do think they enjoy no Life, if they enjoy no Vanity; I will not say *all*, although I say *most*; for the Wise and the Virtuous reject both; or if they do not, they embrace them moderately: The Virtuous and Wise, have Courage; and the Courageous, as they do not fear Death, so they despise not Life: for, as Virtue is a Mean between two Extreames, so it keeps in the Mean of all Conditions and Estates.

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The World's Olio.

Book III. Part I.

of MONSTERS.

SOME say, there are no *Monsters* nor ugly Creatures in Nature: for, a Toad, a Spider, or the like (say they) are as Beautiful Creatures in their own Kind, as the loveliest Man or Woman; and that's true, if they be considered in their Kind, according to the natural shape of such a kind of Creature: but what is ugly, is deformed; and that is deformed, that is mishapen; and that is mishapen, that is made Crooked or Awry, or which has one Part bigger or less than another. And those Creatures are to be called Monsters, that have more or fewer Parts than they should have; or when their Parts do not

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fit in their proper place: as for example, If a Man should have two Heads, or four Legs, or more Hands, or Feet, or Fingers, or Toes, or Eyes, or Noses, or Ears, or the like, than his natural shape requires; or if his Eyes be placed in his Breast, Neck, or Mouth; or his Ears in his Breast, or Belly, or behind in his Head; or if his Arms be where the Legs are, or the Legs where the Arms are; or if an Arm or Hand, Leg or Foot, grow out of the Head; or if a Man should be (in some kind) like a Beast, and many the like; all this being against the nature of his Kind, and not according to his natural shape, may be called a Monster. Thus there are both ugly Creatures, and Monsters; the one being a Defect, the other a Fault, or as I may say, a Vice of Nature; and therefore the ugliness of a Toad proceeds from the ill-favouredness of its Kind, which is not so handsom as Mankind, or many other kinds of Animals: for, I never heard any Poetical high Expressions in commendation of a Toad, as to say that is a most beautiful, amiable, sweet, and lovely Toad.

Of Man's Upright Shape.

THAT which makes Man seem so Excellent a Creature above other Animals, is nothing but the Straightness and Uprightness of his Shape: for, being straight-breasted, and his Throat so equal to his Breast, and his Mouth so equal to his Throat, it makes him apt for Speech, which other Creatures have not; for either their Legs, Belly, Neck, Mouth, or Head, are uneven, or unequally set. And this Shape doth not only make Man fit for Speech, but for all sorts of Motion or Action; which gains him more Knowledg and Experience than all other Animals have, were they joined together in one Body. Thus Speech and Shape make Men Gods or Rulers over other Creatures.

Memory is Atoms in the Brain set on fire.

SOME say, Memory is the folding of the Brain, like Leaves of a Book, or like Scales of Fishes, which by the motion of Wind or Vapours, are caused in outward Objects, which heave up their Folds, wherein are the Letters or Print of such things as have been represented to them, and the reason that many things have been lost in the Memory, is, that either those Folds have never

been opened after they were imprinted; or that the Prints have been worn out, as not being engraven deep enough. But I think it is as well to believe, that the Brains be full of little Substances no bigger than Atoms, set on fire by motion; and that the Fire goes out and in, according as the Motion is slackned or encreased, either by outward Objects, or inward Vapours; and when things are lost in the Memory, it is because the Fire of those Atoms is gone out, and never kindled again; and that sometimes the Memory is not so quick as at other times, the reason is, because some Vapours damp and smother the Fire, or quench it out. Thus Memory is the light and life of Man; and those that have most of those kindled Atoms, are the greatest Wits, and the best Poets, as having the clearest Sparks. But in new-born Children the Substances are plain, and not figured, nor clearly kindled; but take Figures as they perceive Objects; and when they see their Nurse (which is the first thing they take notice of), then one of those small Substances turns into the Figure of the Nurse; but that Figure being not kindled presently, because the moisture of the Brain hinders the Motion that kindles the Fire; the Figure doth no good, unless it be thorowly kindled; and the brighter it is, the perfecter is the Memory. Wherefore the reason why Children have not so much Knowledg as Men
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in years, is, because they have not so much Heat, nor so many Figures in their Brains, nor those Figures so clearly kindled: for, Wood that is newly set on fire, doth not flame so bright as when it is half burnt out: so Men, we see, in their Middle-age, have the perfectest Understanding. But the reason why Old Men become like Children, is, because Children are like Fire that is first kindled, and Old Men like Fire that is burnt out.

And the reason why all Men have not so good Wits as some, is, Because their Fuel is too wet, or too dry. Also, the reason why some Men are not so Wise as others, is, Because Objects come not in timely enough; and though they take the Prints, yet they take not the Fire: for, those Prints are like several Glasses, or Earthen Vessels, which though they be formed and figured, yet they are not hardened or perfected, until they have been in the Fire; so that the Form may be there, although not kindled: but when they are kindled, they are Thoughts; which are, Memory, Remembrance, Imagination, Conception, Fancy, and the like.

Of REASON.

SOME say, *Reason* is born with a Man as well as *Passion*; and others, That it is rather bred with man: for we see many times, that men are born which have never the use of Reason, as those we call *Changelings*, or *Naturals*; but there was never any man born without *Passion*: for, *Passion* seizes the Body as soon as Life does, and they are inseparable, and no more to be parted than Motion and Life: for, as soon as the Body receives Life, it receives Like and Dislike; Pain grieves it, and Ease pleaseth it. So that *Passion* is the Sense of Life, and *Reason* the Child of Time. But *Reason* is like the Stone or Kernel of Fruit-trees, which if it be well set, with the help of the Sun and Earth, may come to be a Tree; but yet it is not a Tree whilst it is a Kernel. So we may say, Man is born with *Reason*, because in time he is capable of *Reason*; but yet he is not a Reasonable Creature, until he can distinguish between Good and Evil for himself: but as Life begets Sense, so Sense begets *Reason*. Thus *Reason* is a second or third Cause of Nature: for Nature works so, that one thing produceth another, and that other a third, and so forth. But Nature's first and principal Work, is Life; and Life is Motion, and Motion is Nature, and

and Nature is the Servant of God; Art is the Invention of Man, and Man the Invention of Nature.

Of Imagination of Man and Beast.

ONE *Man* may know what Imagination another *Man* hath, by his Discourse; but *Man* cannot know what Imaginations *Beasts* have, because they can give no relation to *Man's* Understanding, for want of Discourse. Wherefore *Beasts* may have (for ought *Man* knows) as strange and as fantastical Humours, Imaginations, and Opinions; and as clear Speculations as *Men*; and *Beasts* may be as busie, and as full of action, as *Men*; not of useless, but prudent actions, for the subsistence of their Lives, and their young ones, they being Provident and Industrious; not like *Man*, wasting their time with idle Disputes, and tormenting themselves to no purpose.

Of the Understanding of Man and Beast.

THAT which makes one *Man* wiser than another, and some *Beasts*, and other Creatures, subtiller and craftier than others, is, the temper of the Brain, being either hot and dry, cold and dry, hot and moist, cold and moist, and the Intelligence
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which the Senses bring in, which *Beasts* have as well as *Man*.

The Difference betwixt Man and Beast.

M*AN* strives after *Fame*, which *Beasts* do not. *Man* troubles himself with Heaven and Hell, which *Beasts* do not. *Man* is weary of what he hath, and torments his Life with various Desires. *Beasts* are contented with what they have. *Man* repines at what is past, hates the present, and is affrighted with what is to come. *Beasts* content themselves with what is, and what must be. *Man* hates Ease, and yet is weary of Business. He is weary of Time, and yet repines that he hath not Enough. He loves himself, and yet doth all to hurt himself. But *Beasts* are wise only to their own good. *Man* makes himself a trouble; whereas *Beasts* strive to take away trouble. *Men* run into Dangers, *Beasts* avoid them. *Man* troubles himself with what the Sense is not capable of: But *Beasts* content themselves with their Senses, and seek no further than to what Nature directs them, with the just measure of the pleasure of their Senses. *Beasts* seek not after Vain Desires or Impossibilities, but that which may be had; they do not back-bite or slander; they raise not false Reports; their Love is as plain as Nature taught; they have no seeming-grief,

grief, make no Sacrifice to false Gods, nor promise Vows they never perform; they teach no Doctrine to delude, nor worship Gods they do not know.

Of Passion and Appetite in Beasts.

SOME say, Beasts have no Despair or Trouble in Mind; but we find by experience, they will be Mad, and we know not from whence the Cause proceeds, whether from the Body, or Mind. We find also by experience, that they be Jealous, Amorous, Revengeful, Spightful, Deceitful, Treacherous, and Thievish, and will steal from one another.

Again, they say there is no Injustice in Beasts; but what greater Injustice can there be among Men, than there will be among Dogs? For, one Dog shall come and take another Dogs Bone from him, although that Bone was given him by a Man for a Reward of some good Service done for his Master.

What Ambition is there amongst Beasts? For, one Horse, striving to out-run another, will run so fast until it be near dead; the like of Dogs. Then what Envy is there amongst them? For if any Strangers, although of their own Kind, come amongst them, they will beat them away, or kill them. What Covetousness is there amongst them,

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to hoard and lay up? But this we call Providence in Beasts; and only Covetousness in Man.

As for Birds, What Pride is there amongst them? as we may perceive in Peacocks, Turkey-cocks, and many others: for, as we can guess at the Pride in Men, but by their outward carriage, so in Beasts.

They say, that Beasts are Temperate, and full of Moderation, and never surfeit with Excess, Drink not, nor commit Adultery; and yet, How often do we see Pigeons break their Crops with too much Eating; and Dogs and Cats over-charge their Stomacks with Food, so that they are forced to vomit it up again? And many Creatures will burst themselves. What Man can or will be more drunk than the Ape, if she can get wherewithall. We find few Beasts that will refuse good Liquor when it is given them; witness Horses, Dogs, and the like; and if they had as much as is proportionable to their Bodies, they would be drunk as often as men; and believe it, if there were Ponds of Wine as well as of Water, they would drink of the Wine, and leave the Water; if they had those meats that men call Delicious, they would be as Luxurious, and as great *Epicures*, as man: for most Creatures love sweet things, which shews them to be Licquorish: Besides, Birds will chuse the best Fruits in a Garden to eat of: and they love favoury meat; for Pigeons will pick holes
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in Walls for Salt-Peter: and there are many the like Examples.

That which we call Adultery and Fornication in Men, is common among Beasts: for, every Bird and Beast will chuse his Mate to breed on; but yet, not contented with one, they will strive to take each other's Mate away, at least make use of them. And how often do Beasts with Beasts, and Birds with Birds, fall out about it, and beat one another, and many times kill one another in the Quarrel? Thus Beasts commit Adultery as well as Men, if there had been a Law against it: howsoever, they are false in their Loves, and are as Jealous as men, in taking each other's Mate, or making Love to each other, as well as Men and their Wives; besides, they will make use of their own Breed, which few Nations will do among Men.

They say, beasts have no Judgment, which is, to chuse and distinguish: but we find, beasts can chuse the warmest and safest Habitations; and that Hounds will smell first one way, then another, but never stay to scent the third, but run on, as judging of necessity the Hare must run that way, having no other left, which is *Logick*. Besides, all Animals that pursue, or are pursued, shew great Judgment and Wit, both in the choice of their way, and the executing of the Pursuit; and the like have those that are pursued, in avoiding the places of Danger, and

chusing the places of Security, if there be any to be found. And what hath more judgment than the Bear, going backward to her Den? Do not beasts know, by sight, how to distinguish betwixt Friends and Foes. What Judgment do birds shew, when they flye in a pointed Figure to cut the Air, that their flight may be easie?

They say, they have no Compassion; but we see they will bury their Dead, and help one another in Distress; or at least, do their endeavour; as a Hog, which is a Creature that sheweth as little good Nature as any; yet when a Dog bites one of them by the Ear, and the Hog cryes out, all the rest of the Hogs, that are within hearing, will come running to the rescue, although they do nothing but grunt when they come; and though they can do their fellow-Hog no good, yet it shews a good will.

And again they say, That beasts have no Grief: and yet we see daily how they will mourn for their Young, or the absence of their Mates; and the Turtle-Dove seems never to be comforted, but dyes for grief.

They say, Beasts have no Memory or Remembrance; which if they had not, how should they return to their Holes, or Nests, when they are once got out? And there are many Creatures, that if they were carried many hundred miles, let them
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be but loose, and at their liberty, they will return to their first Habitation; wherefore they are forced to muffle many Creatures, that they may not see which way they go, that they may not know how to return.

Are they not Sociable? or, Do they not delight in Society? We see they will play and sport with one another: and Sheep love company so well, that they will not thrive nor grow, but where there are great Flocks of them together.

Have they not Fancy? We see that Nightingales have great Fancy in the variety of their Tones and Notes, and their Invention, in many things, is beyond the Invention of Man.

Thus there is no Virtue nor Vice, as Men call them, but may be found in other Creatures as well as Man; only we give to our Knowledg proper Names, and to theirs none.

Again, they say, There is no Warr nor Tyranny in other Creatures or Animals, but Man: yet certainly there are many other Animals more Tyrannical and Cruel, even to their own Kind, than Man; and will take as heavy a Revenge one upon another, and love Superiority and Power as much. Will not the Cocks fight as fiercely and cruelly one with another, for Preheminency, as Men? So Bulls against Bulls.

They say, Men have Command over Beasts; but

it is as some Men have Command over others, that is, when they have more Power, as Strength of Body, or advantage of Help, either of Numbers, Place, or Time.

Of the Actions of Beasts.

THOUGH Beasts be apter for some actions, than Men; yet they are not made capable to exercise all in general, as Running, Leaping, Jumping, Drawing, Driving, Heaving, Holding, Staying, Darting, Digging, Striking, Grasping, Cutting, Piercing, Diving, Rowling, Wreathing, or Twisting Backwards, Forwards, Side-way, Upward, Downward, turning their Joints any way, as Man can do. Besides, What curious Motions can Man turn his Fingers to? and what subtil Measures, his Feet? Which no other Creature can do. Thus every Member of Man is prompt, ready, and fitted for action; which makes him so industrious and inventive, that he becomes so proud thereby, that he thinks himself a petty God; and yet all his Excellency lies in his outward Shape, which is not fully compleat: for, all his Inwards are like to Beasts; wherefore Beasts might have been as capable as Man, if their outward Shape had been as that of Man; so that one may almost think, that the Soul, or the Prerogative of Man, is in the Outward Figure of his Body.

Of

of BIRDS.

ALL *Birds* are full of Spirit, and have more ingenious Fancies than Beasts, as we may see by their curious building of their Nests, in providing for their Young, in avoiding great Storms, in chusing the best Seasons, by shifting their Habitation, and in their flying in a pointed Figure, which cuts or pierceth the Air, and makes the passage easie; and so in many other things of the like nature: but the reason seems to be, because the chief Region they live in (which is Air), is pure and serene; whereas Beasts live altogether on the Earth, where the Air about is more gross, by reason of continual thick Vapours that issue out: but the Region wherein *Birds* flye, is clarified by the Sun, which makes the Spirits of *Birds* more refined, subtil, and more lively or cheerful: for, all Beasts are heavy, and dull, in comparison of *Birds*, having not Wings to flye into the serene Air: Beasts seem to have as much solid Judgment, and as clear Understandings as *Birds*, and as providently careful of their subsistence and safety, both for their Young and themselves: but *Birds* have more Curiosity, Fancy, and Cheerfulness, than Beasts, or indeed than Men; for they are always chirping and singing, hopping and flying about: but Beasts are like Grave, Formal,
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and Solid Citizens, and *Birds* like Elevated Poets.

Of the Wooing of Beasts and Birds.

IT is not only the Spring-time that makes *Birds* sing and chatter; but it is their Wooing and striving to please their Mistresses and Lovers: for, most Creatures keep a Noise, and Dance when they Woo, as striving to express their Affections: for, the Noise of other Creatures, is as much as making Verses by Men to their Mistresses; those Noises being the several Languages whereby they understand one another.

Of PASSIONS.

THE *Passions* of the Mind, are like the Humours of the Body: for, as the Body hath Choler, Melancholy, and Flegm, and could not subsist without them; so the Mind hath many Passions, without which, it would be like a Stone: and there is no Humour of the Body, nor Passion of the Mind, but is good, if moderately bounded, and properly placed: Wherefore, it is the Excess of the Humours and Passions, that destroys the Body and Mind; whenas the equal Ingredients of Humours, make a strong Body; and an equal composition

posure of Passions, makes a Happy and a Noble Mind.

Of Appetite and Passion.

ALL natural *Appetites* are within limits; and all unnatural *Appetites* without: and there is nothing more against Nature, than Violence: for, natural *Passions*, *Actions*, or *Appetites*, are not Violent; and Violence, being artificial, or extravagant, is not natural, but is caused by Imagination, Opinions, Examples, and Conversation, which perswade Man to those *Appetites* which Violence doth work upon.

Of Like and Dislike.

WE receive *Like* and *Dislike*, as soon as we receive our Senses, which is Life: for, when a Child is quick in the Womb, Pain grieves it, and Ease pleaseth it. But *Like* and *Dislike*, are not perfect Passions: for, though they are the Foundation of Love and Hate, from which all Passions spring (according to the old Opinions); yet they are not perfect Love or Hate. Besides, there is a difference betwixt Love, Liking, and Fondness: for, although Love hath a liking, and is fond of what pleaseth it; yet Liking and Fondness have not always Love:

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for, true Love is unalterable, when the other two are subject to variety; and is led by Reason, and strengthened by Virtue.

Of SELF-LOVE.

SELF-LOVE is the ground from whence springs all Endeavours and Industry, Noble Qualities, Honourable Actions, Friendships, Charity, and Piety; and is the cause of all Passions, Affections, Vices, and Virtues; for we do nothing, nor think not of any thing, but hath a reference to our selves in one kind or other, either in things Divine, Humane, or Natural: for, if we part with Life, which is the chiefest good to Mankind, it is because we think in Death there is less pain than in Life: and if we endure Torment (which is worse than Death) for an Opinion, or any thing else; it is because our Delight of what we suffer for, is beyond all Pains; which Delight proceeds from Self-love, and Self-love is the strongest Motion of the Mind; for it strives to attract all Delight, and gathers together, like the Sun-beams, in one Point, as with a Glass, wherewith it sets all on fire. So, Self-love enflames the Mind; which makes it subtil and active, and sometimes raging, violent, and mad; and as it is the first that seizeth on us, so it is the last that parts from us: and though Reason should
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be the Judg of the *Mind*, yet Self-love is the Tyrant which makes the state of the *Mind* unhappy; for it is so partially Covetous, that it desires more than all, and is contented with nothing; which makes it many times grow furious, even to the ruin of its own Monarchy.

of LOVE.

LOVE is accounted (of all the Passions) the pleasantest and delightfulest; and yet there is no Passion Tyrannizeth so much as Love; for it is not a return of the like, though it come in an equal measure, that can temper it, nor Hate that can kill it; nor Absence that can weaken it, nor Threats that can affright it, nor Power that can beat it off; for it will show it self, and will abide with what it loves. Neither is it like other Passions: for Anger, although violent, is short. Hate ceaseth with the Cause; Ambition dyes when Hopes are gone. Fear is helped by Security. Absence or Reproach of others, cures Envy; but nothing lessens or takes away from pure Love: for, the pain encreaseth with the affection, and the affection with time: for, the older it groweth, the stronger it becomes. I mean not Foolish and Fond Love; for Inconstancy is the Physician to that. But firm and pure Love is opposed with all other Passions: for, other

Passions are but one against one; but Love is fired with Ambition, rubbed with Anger, torn with Fear, cramped with Envy, wounded with Jealousie; so that it mourns more than it joys. This Passion makes Labour a recreation, Pain easie, and Death pleasant, when it brings any benefit to the beloved. And though Self-love be the ground from whence the love of other things springs; yet it lives in the thing beloved, and dyes for the thing beloved, to please it self. Much Love contracts the Mind, and makes all things little and narrow, but what it loves. Those that love, are dead to themselves, and live in their Beloved; for the Desires of the Beloved, are the Desires of the Lover, let them be good or bad: and though all Love is from Self-love, yet at last it unthrones and dispossesseth it self, and placeth the Beloved in its room.

That we cannot always love our selves.

VVE cannot have the purity of Love to our selves, unless we were perfect: for, there are vain Opinions, and false Imaginations; unsound Understandings, and various Passions, which make us unconstant to our selves: for, though we do not absolutely hate our selves, yet we grow weary of our selves, and dislike our selves for many things; so many times we seek to
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destroy our selves, by taking our Lives away, as those that murder themselves: yet the nearest perfection of Love, is Self-love, because it is the Original of all other Passions.

There is no perfect Love or Hate in Humanity.

THE reason why there can be no perfect Love or Hate in this World, is, because all things are subject to change, and do alter: for, at whatsoever is in the World, we may take such an Exception, that we may come to hate that which we seemed passionately to love, and to love that which we seemed violently to hate: for, perfect Love or Hate must come from chosen Opinions of Good or Bad, either to love Good, or hate Evil, as it is natural, if there be any Evil in Nature; or in relation to our selves, as we conceive it to do us Good or Hurt: for, we cannot truly Love or Hate, until we can distinguish between Good and Evil. The truth is, we cannot Love or Hate, until we perfectly know the Nature and Essence of what we Love or Hate; but this is impossible: for, who can thorowly know the Essence or Nature of any one thing in the World? and, What is more unknown than the Nature of Man, either to himself or others, as being always subject to alterations? And since nothing can be known, we cannot truly Love

or Hate: for, Knowledg is required to the establishment of either. But the Inconstancy of Man is such, as he esteems and despises one and the same thing in a moment.

Of ENVY.

ENVY, they say, proceeds from Self-love, which cannot endure the Light of Good Fortune to shine upon any House but its own: but it seems strange, that Self-love should become its own Hell! For, who can say (in reason) that a Man, in love to his Body, racks it so, as it never comes to its strength again? And yet an Envious Man does so to his Mind. But Envious persons are like them that had rather please their Palats, than refrain them for Health's sake; so had they rather see the ruin of those they Envy, than to have Prosperity themselves.

Of Natural Fears.

AS the Sword gets Power, so Fear maintains Power: for, Fear makes Laws, and Laws keep Peace. Fear subdues the Minds of Men, and makes them submit and do Right to one another, lest others should do Wrong to them.

Fear makes Order, Order makes Strength, and
Strength

Strength maintains Power : for , a Body out of order, is weak, and is easily overcome. I mean not a Cowardly and Servile Fear, to quit one's Right; but a Noble Fear, to keep one's own : for, as Base Fear makes Knaves, so a Noble Fear makes Honest Men, as not daring to wrong others; and as a Base Fear is the ground of Cowardliness; so a Noble Fear is the ground of Valour: for, a Valiant Man is so afraid to lose his Honour, that he will venture his Life; but a Coward is so afraid to lose his Life, that he will venture his Honour.

Base Fear distracts, Noble Fear unites. Fear makes Devotion, and Devotion breeds Love; so that it is both the Parent and Child to Love; for it breeds it, and obeys it; it causes carefulness, and is a Watch-Tower for a Man's safety. But Security weakens Power; for it produces Carelessness, and Carelessness breeds Disorder, and Disorder Confusion. And what States, nay, what private Families are without private Spies, to find out what weakens them? and no sooner is it found, but it is discovered to our Enemies; and an Enemy will lose no known Advantage. Besides, Opportunity makes Enemies; but Care does not only keep out Enemies, but makes Friends: and thus Fear makes a wise Conduct, when Security brings Disorder and Confusion.

*Of Love and Hate, and of good and bad
Dispositions.*

AS there are but two Chief or Parent-Passions (as I may call them), viz. *Love* and *Hate*, from whence all the rest are begot or derived: so there are also but two Parent-Dispositions in the Body, the one good, the other bad; from whence all Dispositions are begot. A good Disposition is caused by an equal Temper of the Body, and an orderly Habit belonging thereunto; as also, when the Humours therein be fresh, sweet, clear, and thin. But a bad Disposition proceeds from an unequal Temper of the Body, and a disorderly Habit belonging thereunto, and when the Humour is gross, muddy, corrupt, and full of Malignity.

These two Parent-Passions and Dispositions, do so resemble one another, that they are often-times mistaken: for, many times, *Love* and *Hate* are created in the Mind, encreased and abated by Imaginations, Conceptions, Opinions, Reason, Understanding, and Will.

The imbred Humours of the Body produce one kind, and the Nature of the Mind another.

Of a Hating-Disposition, and a Passionate Hate.

THERE is a difference betwixt a Hating-Disposition, and a Passionate Hate.

A Hating-Disposition is produced from a weak Constitution of Body, and an overflowing of Malignant Humours, which rise like a High-Tide, and cause an Aversion, Loathing, or Nauseousness, to their Object. From this Disposition proceeds Frights and Fears, Soundings and Faintings, at the sight of what they hate; but when it is against their own Kind, it produceth Malicious Thoughts, Slandering Words, and Mischievous Actions.

But Passionate Hate makes open Warr, and only pursueth that which it thinks is Evil; and is the Champion of Virtue, the Sword of Justice, the Guard and Protector of Innocents, and the Pillar of Commonwealths.

Of Loving-Dispositions, and Passionate Love.

THERE is a Loving-Disposition, and the Passion of Love. This Loving-Disposition proceeds from Moist Humours, and a Sanguine Constitution, which makes the Disposition facile, or pitiful, tender-hearted (as we say), and amorously kind. From this Disposition Tears flow

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often through the Eyes, large Professions and Protestations, fond Embracements, kind Words, and dear Friendships, as long as it lasts: but is dissolved upon every small occasion; and never fails to break all to pieces, and those pieces to rise up as Enemies, if any Misfortune comes.

But Passionate Love professeth but a Little, and promiseth Nothing; but will endure all Torments, and dye Millions of several ways (if it had so many Lives to give) for what it loves.

Of Amorous Love.

AMOROUS Dispositions are an Extravagancy of Nature, got betwixt the Humours of the Body, and the Passions of the Mind: for, as an Horse and an Ass, although they resemble each other, yet are of two several Kinds, and different Natures; the one being Industrious, Courageous, Generous, Noble, and Free; the other Sloathful, Fearful, and fit for Slavery. So the Passions of the Mind, and the Dispositions of the Body, although they be taken by the Ignorant for one and the same, as having some resemblance to one another; yet are they quite different things: for, the Passions of the Mind are Rational; the Humours of the Body Bestial. Lust is the Natural Breed of a Sluggish Body; pure Love, the Natural Breed of
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of a Rational Soul; and an Amorous Disposition is begot betwixt both; it being no so foul as Lust, nor so pure as Love; but of a mixt nature, and like Mules, which produce no Creature; so Amorousness neither produceth a Noble Off-spring from the Mind, nor seldom any Issue from the Body; for it is rather a whining Contemplation, than a real Action.

Of a Cholerick Disposition, and a Cholerick Passion.

THERE is difference betwixt a Cholerick Disposition, and a Cholerick Passion.

A Cholerick Disposition proceeds from a dry hot Constitution, and a bitter or salt Humour, that is bred in the Body either by an evil habit of the Liver and Stomack, or an unwholsome Diet: This produceth a froward Disposition, being always a disquiet to it self; which causes cross Words, a loud Voice, a stern Countenance, and a rough and rude Behaviour.

But a Cholerick Passion is the Fire of the Mind, giving Heat to the Thoughts, which raiseth Ambition, and adds Courage to the Active, Vigour to the Strong, Quickness to Words, Confidence to the Countenance, with a Resolute Behaviour.

*Of the Difference of the Rational and
Sensitive Spirits.*

THERE is difference between the Sensitive and Rational Spirits; the one proceeds from the Body, the other from the Mind or Soul; the one produces Fondness, the other pure Love; this makes Fondness last no longer than the Senses are filled, which is done often-times, even to a Surfeit and Dislike. But an Affection that is made by Sympathy of the Rational Spirits, which is Love, dwells in the Soul, and is never satisfied, but the more it receives, the more it desires; so that this Sympathy is the Infiniteness and Eternity of Love.

Of the yeelding up Life.

A VALIANT Man will not wilfully part with his Life, nor yet unjustly keep it; but if his God, his Countrey, or his Friend, require it, he willingly offers it up as a Sacrifice upon the Altar of Honour. But Desperation throws Life into the Jaws of Death, for a Vain-glorious Fame.

*The difference of killing one's self, and yeelding
up of Life.*

THERE are more kill themselves, than willingly offer up their Lives: for, those that kill themselves, do it for fear of a Miserable Life; but those that offer up their Lives, do it as a Sacrifice or Atonement for the good of another, more than themselves; and would rather live than dye, could they keep their Life with Honour: but their Death being a Rescue to something (as they think) which is more worthy than their Life, they give it, not to avoid worse Inconveniencies to themselves, as Poverty, Pain, Fear, Disgrace, or the like; for they leave Health, Wealth, Strength, Honours, Friends, and all other Worldly Pleasures, behind them. Although there be few that will freely offer up their Lives to take a certain Death; yet there be three sorts that are the likeliest to do it; as the *Ambitious*, who are perswaded by Fame: the *Consciencious*, by Fear and Hope: and the *Lovers*, by Love: for, Ambition seeks Fame, Fame seeks Applause, Applause seeks Action, Action seeks Honour, Honour seeks Danger, Danger seeks Death; Fear and Hope seek Religion, Religion seeks Faith, Faith seeks Martyrdom, Martyrdom seeks Death. Love seeks Ease, Ease seeks Peace, Peace seeks Rests, Rest seeks Death.

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Those that dye for unlawful Desires, or in desperate Fury, or the like, deserve Pity, and Tears of Sorrow, because their Death was their Dishonour; but those that dye for their Countrey, their Religion, Friends, or Chastity, must have all Tears wiped from all Eyes, and Acclamations of Joy should ring for the Renown of that Constant Virtue, which they seal with Voluntary Death, their Life being only a Cover to hide it. But this kind of Valour hath few Companions.

The difference between Courage and Valour.

THERE is a great difference between *Courage* and *Valour*: for, though *Valour* is always *Courageous*, yet *Courage* is not always *Valiant*. True *Valour* is built upon Consideration, and walled about with Honesty, and kept in by Fear, so that it dares not do wrong: but *Courage* only follows Appetite, and never considers whether it be Right or Wrong. Thus Wilfulness and Covetousness are the Spurr to *Courage*, and Justice to *Valour*: *Courage* inhabits Beasts, *Valour* only Men.

Of true VALOUR.

NOT all those that fight, are *Valiant*; but all that are *Valiant*, will fight at fit times: for, *Valour* has a true understanding of what it fights for. A *Valiant* Man will not fight with a Mad or a Drunken Man, or a Coward, but so much as to defend himself: Nor will he fight with those that are Weak and Infirm, as with Women, Sick Folks, and Children: for, a *Valiant* Man fights only in a Just Cause, not to an Ill End: and, though a *Valiant* Man will not take any Unworthy or Base Advantage of his Enemy, yet he will take all Honest Advantages and Opportunities. But not every one (as I said) that will fight, is *Valiant*: for, some fight through Fear, as when they cannot avoid the Danger of an Enemy; or when they are forced by Command of Authority to fight, or else are sure to be punished with a certain Death. Some fight for Shame, some for Example, some for Revenge, some for Covetousness, some out of Despair; some for one thing, and some for another: but true *Valour* fights for no other End but Honour.

Of

Of FORTITUDE.

AN Active *Fortitude* of the Mind, we call *Valour*; and a Suffering *Fortitude*, we call *Patience*. This *Fortitude* is led by *Prudence* and *Justice*, and is always accompanied with Noble and Heroick Thoughts; but oftentimes Desperateness or Fury is taken in its room, which is led by Rashness and Indiscretion, and accompanied with Revengeful, Malicious, and Base Actions. But Valour, the Hand of *Fortitude*, never strikes but in a Noble Quarrel: for, they are not always Valiant, that dare fight; but those that fight for Truth and Right's sake, and to defend Innocence from devouring Wrong: but Desperateness followeth its Appetite, and the Hands of Rashness strike at all.

There is no Motion of the Mind that hath more consideration, or is freer from Extravagancies of *Anger* or *Hate*, or loveth Life better, or more avoids Scars, or shuns Dangers more, than true Valour: for, true *Fortitude* cares not to be known so much to others, as to be satisfied in it self with Noble Thoughts, and Worthy Actions, either to act Gallantly, or to suffer Patiently. Neither is true Valour exempted from Fear; for it is afraid of all Dishonour: and though a Valiant Man is
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not afraid to lose his Life; yet he freely offers it to defend his Honour, his Friends, Countrey, and Religion. Thus Valour is not free from Fear, but placeth it upon fit Objects.

Of EXCEPTIONS.

THere are some Humours of the Mind, which although they be not Vices, yet they are Veils to Virtue, whereof to take *Exception* is one; for there is no Humour in Man more apt to any thing, than to take *Exceptions*: for, Suspicion will flye upon every thing, and sometimes upon nothing, but by Opinions and Interpretations.

There is no Man so exact, but a Stander-by may find some faults at one time or other, either at his Words, Actions, or Behaviour; especially if he be Cenforious: and there is no surer way to judg of a Fool from a Wise man, than by taking *Exceptions*: for, a Wise Man takes few *Exceptions*, but makes the best of all things; but a Fool turns all things to the worst sense; and thinks that all things he meets, have a design to affront him; which makes all his Thoughts full of Murmure and Discontent: and there is an Old Saying, *A Word is enough to the Wise*: so one may say, *A Word is enough to a Fool*, so as to trouble all the Company he keeps, or comes into. But the World is only *scattered* with

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Wise Men, and *filled* with Fools; which makes the Wise cautious: for, though they will not flatter, yet for quietness sake they are forced to dandle and dance the Humours of Fools upon the Tongue, with fair Words.

What Natures do barr Friendship, and what make it.

THERE are but few Men that can be true *Friends*: for, neither a Cautious Man, nor a Politician, nor a Casuist, nor a Jealous, *Amorous*, Cholerick, and Exceptious Man; nor a Facile, False, Envious, Revengeful Man; nor a Coward, nor a Fearful Man, can deserve the Name or Character of a true *Friend*, since all their Humours turn the Bays of Friendship another way. For, a *Friend* must be a Wise, Honest, Valiant, Generous, Constant, Sweet, and Patient Man. But these Virtues seldom meet in one Person; which makes so many Professions, and few Performances in *Friendships*: Many think they could be true and perfect *Friends*; but truly there is nothing harder to perform, than it: for, true *Friendship* is neither confirmed, nor known, but in Extremities; and those Extremities are seldom put in use; which makes *Friendships* like Bonds that are unsealed. Neither can a Man so truly know himself, much less another,

ther, as to be assured of having a true and a constant *Friend*, but by being one himself: for, a Man may be a *Friend* in one Extremity, and an Enemy in the next: nay, a Man may be a *Friend* a thousand years, and in as many Extremities (if it were possible), and yet one minute may alter him: so various and inconstant are the Passions and Affections of Men, and so little do they know themselves; for sometimes they will not only be willing to dye, but have the Courage to endure all the Torments that Life can bear; and yet at some other times they are so fearful, as they will part from that which is most dear to them, and resign all Love and *Friendship*, only for hopes of Life, or for being eased from Pain; besides many other accidents of less consequence, that may cross their *Friendship*; which makes it impossible that there should be true *Friendship* in this World, unless a man had an absolute power over himself, or an unalterable Nature, which is only found in the Society of Angels, and not in the *Friendships* of Men. Wherefore, those may only be accounted *Friends* amongst Mankind, that do timely Courtesies; and to chuse *Friends* otherwise, shews but a foolish and affected Humour: for one cannot say, I will chuse a Friend for Conversation only; because an *Acquaintance*, a *Companion*, and a *Friend*, are several things; for, I may have an acquaintance with one, and yet not be his Compa-

nion; and one may be my Companion, and yet not my *Friend*; but a *Friend* is all.

Of FRIENDSHIP.

IT is said, That true *Friendship* of Men, is an Union of Spirits; so that it is our Minds that make *Friendship*, our Senses do not, although they are the Doors that let in the Knowledg which causeth *Friendship*; but our Senses have not the power to keep a *Friendship*: for, there was never any of our Senses that could constantly be unwearied of any one Subject, having naturally a various Quality, which makes them great Admirers, but uncertain Lovers and *Friends*: Neither is it altogether the *strength* of Love, but the *length*, that makes a perfect *Friendship*.

Friendship of KINGS.

SOME say, That *Kings* are unhappy, because they cannot have a Bosome-Friend: for, there must be some Equality in true *Friendship*, and a Prince makes himself a Subject, or his Subject as great as himself, in making particular *Friendships*, which may cause Danger to his Person and State. But a King that hath Loyal Subjects, wants no Friend. But, say they, a Friend is to open and disburthen

burthen the Thoughts, from his Heart, of all Joys, Griefs, and Secrets; which are not so convenient to be published to all his Loyal Subjects. To all which may be answered, That his Privy-Council is a Secret Friend, where he may and ought to disburthen his Mind; which will encrease his Joys with their Joys, and ease his Griefs with their Counsel; and that is the part of a Friend. So that, a Privy-Council to a *King*, is as a private Friend to another Man.

Friendship of Parents and Children.

IT is said, Parents and Children cannot properly be Friends (who must have no ties of Nature, but be Voluntary and Free); whereas in Parents there is rather Self-love, or Self-interest, than a clear Friendship. I answer, That there can be no Friendship, but proceeds from Self-love and Interest: for, to delight so in a Friend, as to dye for him, is, because they cannot live without him. Besides, (say they), there is a Barr that hinders the Friendship of Parents and Children; which is, the Duty and Respect which ought to be in the Child towards the Parent; and a Reservedness of the Father to the Child. But, to my thinking, it is a strange Reason, That Duty and Respect should hinder Friendship, as if Friendship were built upon an open Rudeness.

But certainly, true Love (which is that which makes Dear Friendship) takes more pleasure to be Commanded, and to Obey those they love, than to Command and be Obeyed.

Besides, Respect hinders not the disclosing, or the receiving into the Mind, or helping with their Bodies or Estates, or parting with Life, which are the acts of Friendship: for, I take Duty and Obedience to be from the Mind, as consenting to their Desires, and respect towards the Body, by an humble presenting of it self. But a Reservedness of the Parent to the Child, is rather a proud Insulting, and love of Authority, than out of Love or Consideration for their good, or to keep their Natural Affection: for, it must be a very Ill Nature, that sweet and kind Perswasions, free and open Relations, seasonable and secret Counsellings, willing and reasonable Actions, shall not only keep the Natural Love from the Child to the Parent, but tye a perfect Friendship; unless you will say, there can be no perfect Friendship, except there be an equality of their Ages, which indeed a Child and a Parent can never be even in. But Parents are so far from making of Friendship with their Children, that they know less, and are less acquainted with them, than with Strangers, by their reserved Formalities; or else they are so rudely familiar with their Children, as makes their Children rudely familiar with them: In which kind
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of Natures and Humours, there can be no ties of Friendship, neither with their own, nor Strangers.

Of Madness in general.

THERE are more that run *Mad* for the loss of Hope, than for the loss of what they have enjoyed; as for example, How many have run *mad* for the loss of their Servant, or Mistress, which are called Lovers? But few or none for their Husbands or Wives: Every Town or Kingdom, at least, may be an example of the first; but few in the whole World to be heard of the last. And how many Parents have run *mad* for the loss of their Children, because they have lost the hopes of their Perfections or Excellencies, which Time might have brought forth, and might have been an Honour to their Name and Posterity, which by Death were cut off? So as it is not so much for the present comfort they lost in their Child (for few Parents make their Children their only or chief Society); but the loss of the expectation of the future Being, is that they most commonly run *mad* for: for, there are none that wish not themselves in a good condition; and there are very few, that not only wish themselves in a better condition, though they have no cause to complain, but hope to be so; and where the Hopes are cut off, and the Desires remain, they
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must needs grow Impatient, and Impatiency grows Extravagant, and Extravagancy is *Madness*. But how seldom is it heard, that Children run *mad* for their Parents? The reason is, because there is little hopes from them, but of their Estates, or Titles, if they have any: for, Men never consider so much what is past, as what is to come, unless it be to compare the past time with the present, that they might guess at the future: So that there is nothing to hope from Parents, because all things are past from them: for, Men joy more in looking forward through their Posterity, than in looking back upon their Ancestors; the one is a Contemplation of Life, the other but a Contemplation of Death; and though they are sometimes proud of their Fore-fathers worthy Actions, yet they take more delight in the hopes of their own Posterity. And when Men grow *mad* for the loss of their Estates, it is not for what they have enjoyed, but for what they would or might have enjoyed, had not Ill Fortune been; but now they cannot. And when Men fall *mad* through Despair, it is because they have no Hopes of Heaven. So that Hope is the Life of Man's Thoughts, and the Ground of his Actions; it makes Piety in the Church, and Industry in the Commonwealth; whereas the want of it, is a Death in Life.

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The World's Olio.

Book III. Part II.

of PHILOSOPHY.



HERE have been of all Nations that have troubled their Heads, and spent the whole time of their Lives, in the study of Philosophy, Natural and Moral; the first is of little or no use, only to exercise their Opinions with guessing at the Causes of things; for know them they cannot: the last is a Rule to a strict Life, which is soon learned, but not so soon practised, as they have made it, in dividing it into so many parts, which are but four chief ones, Justice, Prudence, Fortitude, and Temperance: Justice is but to consider what one would willingly have ano-

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ther to do to him, the same to do to another; which is the beginning of a Commonwealth. Prudence is to observe the Effect of things; and, comparing the past with the present, to guess, and so to provide for the future. Fortitude is, to suffer with as little Grief as one can, and to act with as little Fear. But Temperance is something harder, as to abate the Appetites, and moderate our Passions: for, though there are but two principal ones, *Love* and *Hate*; yet there are so many abstracted from them, that it would take up a long Life to know them after the strict Rules of Temperance. But indeed it is as impossible to be justly Temperate, as to know the First Causes of all Things: For example, A Man loseth a Friend, and the Loser must grieve so much as the Merit of the Loss deserves, and yet no more than will stand with his Constitution, which in many is impossible: for in some their Constitution is so weak, that the least Grief destroys them: so that of Necessity he must needs be Intemperate one way, either for the not sufficient Grief for the Merit of his Friend, or too little care for himself. So for Anger, A Man must be no more angry, than the Affront, or any Cause of his Anger, doth deserve; and who shall be Judg, since there is no Cause or Act that hath not some Partiality on its side? And so in all Passions and Appetites the like may be said. Therefore he that
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can keep himself from Extravagancy, is temperate enough. But there are none that are more intemperate, than *Philosophers*; first, in their vain Imaginations of Nature; next, in the difficult and nice Rules of Morality: So that this kind of Study kills all the Industrious Inventions that are beneficial and easie for the Life of Man, and makes one fit only to *dye*, and not to *live*. Yet this kind of Study is not wholly to be neglected, but used so much as to ballast a Man, though not to fix him; for, *Natural Philosophy* is to be used as a Delight and Recreation in Mens Studies, as *Poetry* is, since they are both but Fictions, and not a fit Labour in Man's Life. Many Men make their Study their Grave, and bury themselves before they are dead. And the Precepts of *Moral Philosophy* are as airy and useles; I mean only that part that belongs to every particular Person, not the Politicks, that go to the framing of Commonwealths, as to make one Man live by another in Peace, without which no Man can enjoy any thing, or call any thing his own; for they would run into Hostility: but Community of Men will close into a Commonwealth for the safety of each, as Bees and other Creatures do, that understand not *Moral Philosophy*, nor have they Grave and Learned Heads to frame their Commonwealths.

Of Nature, and Naturalists.

NATURE is the great Chymist of the World, drawing out of the Chaos several Forms, and extracted Substances; the gross and thicker part goeth to the forming of Solid Bodies; the Fume, to Air and Water; the thinnest part, to Fire and Light; the Sense or Spirits, to Life.

Naturalists, that search and seek for hidden Causes, are like Chymists that seek for the Philosophers Stone, wherein they find many excellent and profitable Medicines, but not the Elixir. So *Naturalists* find out many excellent and beneficial Arts, but not the Causes or Principles they look after. Yet we find, that *Nature* works not so curiously upon the Essence of Things, as upon the Corporal Substances: for, *Nature* is but rude in the Minds of Men, and so in other Creatures, until Community and Art have civilized them, and Experience and Learning have perfected them.

Nature is more various in the Shapes, Thoughts, and Colours, than in the Substance or Kind of Things: of Shapes, there are but four grounds, High, Low, Thick, and Thin; of Quality, or Essences, but Four; Fire, Water, Air, and Earth: and for Colours, the ground is only Light: and for Life, she hath given only three Degrees; as, the
Life

Life of Growth, the Life of Sense, and the Life of Reason, which is a Motion belonging to the Mind; the other two Motions belong to the Corporeal Part; and all Life is but Motion: So that Motion is the Life of Nature's Work, and the Work of Nature's Life.

The Power of Natural Works.

ALTHOUGH Nature hath made every thing Good, if it be rightly placed; yet she hath given her Works power of misplacing themselves, which produceth Evil Effects: for, that which corrupts Nature, is the disordered mixture. But about all her Works, Man hath entangled her ways by his Arts, which makes Nature seem Vicious; when, most commonly, Man's Curiosity causeth his Pain: for, there is nothing that is purely made, and orderly set by Nature, that hath not Virtue in it; which by her Creatures misapplyings, produceth a Vice.

Change in Nature.

NATURE hath not only made Bodies changeable, but Minds; so that to have a Constant Mind, is to be Unnatural: for, our Body changeth from the first beginning, to the last end; every Minute adds or takes away: so, by Nature, we should change every Minute, since Nature hath made nothing to stand still, but to alter as fast as Time runs. Wherefore it is Natural to be in one Mind one minute, and in another in the next; and yet Men think the Mind Immortal. But the Changes of Nature are like the Sleights of a Juggler; we see many several Shapes, but still but one Matter.

Of Natural Warrs.

IT seems to me a thing above Nature, that Men are not always in Warr one against the other; and that some Estates live in Peace, sometimes forty or an hundred years; nay, some above a thousand (as the *Venetians*), without Civil-Warrs: for, the old Saying is, *So many Men, so many Minds*; yet they meet all in Ambitious Desires: and naturally Self-love seeks and strives for Preheminency and Command, which all cannot have; and yet many submit and obey, which is strange. But, say some,
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it is Love that Makes Unities, and Keeps a Commonwealth in Peace. No, says another, it is Fear; and another may say as *Tichobrace* the *Dane* said of the Sun and Earth: For, *Ptolemy* saith, that the Sun moveth, and the Earth stands still: *Copernicus* said, that the Earth moved, and the Sun stands still: and *Tichobrace* took up the third Opinion (to which could be added no more); That they both moved. So one may say, It is both Love and Fear, since those two Passions most commonly accompany one another. But, say they, all things naturally incline to Peace and Unity; and Warr is unnatural, because it tends to Destruction. But some may say again, That we find Nature hath made nothing, but is subject to Preying, Ravening, and Devouring, one thing or another; and that most things live upon the spoil of another, by the Humours, Constitutions, and Desires she hath given them: for, the Lives of many Creatures cannot subsist or be nourished but by the Death of other Creatures: so that Men are not only subject to Warr upon one another, but all Creatures that Nature hath made; as also the Elements: for, what is Thunder, but a Warr betwixt Heat and Cold? For, Nature meeting in Contrarieties, which must needs Dispute when they meet, and are never quieted until one part get the upper-hand; and though Numbers make a Confort, yet they must have a Sym-

Sympathy one to another. Thus all things are subject to Warr, though the Causes are different that provoke them to it. Nature would have wanted work, if she had made all things to continue, and nothing to decay; for Death is as natural as Life. But it seems to be Nature's great Art, to make all things subject to Warr, and yet live (as it were) in Peace, and never make an utter Destruction.

Of DARKNESS.

DARKNESS is more powerful than Light; for a little dark Cloud will eclipse the great light of the Sun; and the Twi-light would last longer, if there were no Clouds: for, the Clouds are like a Screen, that hides the Light.

Of the AIR.

THE Air is Water, as well as the Sea; so that Men, Beasts, and Birds, are all but kinds of Fishes; for they cannot live without Air, which is rarified Water: but it seems they are of a subtiller Sense than Fishes, which makes them require a thinner Element.

The Air is, as all other Elements, subject to Corruption, Putrefaction, and Distemper; sometimes in a continual Fever, other times in an intermitting Fever;

Fever, sometimes in a He&tick Fever, other times it hath Shaking-Agues, Wind-Cholicks, and oft-times Rheumatick and Hypocondriack Distempers; and if the Air be corrupted, it is apt to infect Men's Bodies, by reason that Air is so thin and subtil, that it enters and intermingles into all things.

Of the Corruptions of the Air.

THE *Air* is more corrupted in the *Spring*, and the *Autumn*, than in the *Winter* and *Summer*: for in the *Winter* it is less corrupted, by reason it is more united, as being congealed by Cold; neither hath the Sun that force to draw more Vapours than it can digest: besides, for want of Heat, the Pores of the Earth are shut, whereby less Vapours issue out. And in *Summer* it hath a sufficient Heat to concoct what it draws up; or at least it contracts it so, as to keep it from running into Corruption: and the *Spring*, at the Sun's return, opens the Pores of the Earth, sucking out Vapours, which is like the first Milk of a Cow, or of other such Creature, when they have new cast forth their Birth; which Milk is all corrupted with Blood and Matter, by reason it hath been so long in the Udder: so likewise the Vapour is corrupted when it is first drawn (as it were) by the returning-Sun, by reason it wanted Vent and Agitation to purifie it; and

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as it is ascending, it mingles with those Creatures that live upon the Earth; for the Pores of the Creatures that live upon the Earth, do also open by the springing-heat, from whence Vapours likewise do issue from their Bodies; yet they live by the *Air* that encompasseth them, as Fishes do in *Water*, which if corrupted, the Fishes dye by the Malignity they draw in: for, though they are not smothered and choaked, as in Frosty-weather; yet could the thinnest *Air* be so hard and so solidly froze as *Water*, which is of a grosser Body, Man and Beast would be smothered for want of breath, as Fishes are in great Frosts: yet many Creatures of the Earth are frozen to death, not only by having their Limbs, congealed, be-nummed, and dead, which destroys their Natural Motions: for, surely, the thinnest *Air* being congealed, they can get none to serve for Breath; that is, there is none fit to move the Lungs: for, though some Creatures Lungs require grosser *Air* than others, and some a finer; yet Man and Beast (I observe) require a middle Temper or Mixture: for, too thin *Air* is as unuseful as too gross; and too hot is as hurtful as too cold; the one scalds or burns the Lungs, the Brain, and the rest of the inward parts, or sets the Spirits on fire; the other be-numbs and stupifies them, at least obstructs them: but when the *Air* is putrified and corrupted, it mingles with the thinner Parts, *viz.* the Humours, the
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Blood, and the like, causing corrupted Diseases, and putrified Limbs : but, as I said, the *Spring-Vapour*, which is the rising-Vapour, is like the Beasting-Milk; so the Vapour in *Autumn*, which is the falling-Vapour, is like Cheese that is ill-press'd, or too moist kept, which corrupts and breeds Maggots. So Vapour being not well clarified or concocted by the Sun, becomes Malignant.

Of several sorts of Vapour.

TH E R E are many sorts of *Vapours*, according to the several tempers of those parts of the Earth they are drawn from; but when they are drawn to such a height, they all mix, yet seldom so, but that some sort may predominate; whether salt *Vapour*, sharp Oil, Bituminous, Waterish, or Gross and Earthy, *viz.* Dull and Heavy, or more Leight and Airy. Thus the Sun, as I say, draws and mixes, boils and clarifies *Vapours*. But if there be more than his Heat can overcome, they corrupt and fall back; and that which is thinnest and purest, it turns into serene *Air*; the Crude and Flatuous part, it turns into Wind; the Watery part into Rain, the Bituminous part into Thunder, the Oily part into Lightning or Meteors, the Scum into Clouds, which serves as Wiecks of Candles to take light; the corrupted part insensibly

falls back to the Earth again. But when the Malignity of the Earth, and the Corruption of the Air, and the distempered Humours of Bodies, join together, it causeth great and horrible Plagues, making a general Malignity; and until this Malignity hath spent its strength with struggling and striving with the strength of Life, it never ceaseth; and, at the last, it grows fainter and fainter, until it hath no Power.

Of the several degrees, or several sorts of
VAPOURS.

AS there is a natural Heat, and a natural Moisture, proper and inherent in every Animate Body; so there is a natural *Vapour* that is produced therefrom, as a right and natural-begotten Child; or, as in *Chymistry*, where Fire extracts from grosser Bodies, several degrees of Matter, *viz.* Smoak, Oil, Essence, Water, Salt, and Insipid Dreggs: so the Natural Heat extracts from the Food received, Vapour, Fat, Blood, Spirits, Sweat, Humours, and Excrements. Now if the Heat be too violent, it burns; if too slow, it corrupts; but if the Heat be of an equal temper, and the Limbeck (which is the Stomach) free from Defects, the Digestion is good, which makes the Extraction pure and effectual.

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The thinneſt (but ſtrongeſt) Extractions, are the Animal or Vital Spirits; the next thinneſt and moſt powerful, is the *Vapour*; which *Vapour* is that which gives reſpite to the Senſes, and feedeth the Brain, nourishing Imagination, Conception, and Underſtanding, and the like; and is the Creator of Fancy and Phantaſms. The Groſſer part of *Vapour*, is a Smoak that continually iſſueth out through the Pores, and the like open paſſages; which Smoak is a Superfluity that ſerves for no uſe, but may do Miſchief if it be ſtopt, choaking and ſmothering Life; or at leaſt cauſeth ſuch Diſtempers as may diſorder the whole Body. But the Animal Spirit indeed is a *Vapour*, which proceeds from the Radical Heat and Moiſture of the Body; wherein, if the Heat be too violent, or the Moiſture too groſs, it quenches or burns them up. The Reſting *Vapour* proceeds from the Natural Digefting Heat and Moiſture that is in the Body. And the Superfluous *Vapour* or Smoak, proceeds from the actual Heat or Moiſture put into the Body by violent Motions, or hot Weather, hot Meats, moiſt Meats, or much Meat or Drink. When theſe *Vapours* join to the Natural Vapours of Reſpite, they cauſe (as it were) dead ſleeps; as we ſee by thoſe that have out-eaten or out-drunk their Natural Temper: for, though much Eating will many times hinder Sleep, by reaſon it makes the *Vapour* ſo groſs, that it can-

not easily flow; yet, much Drinking never fails: for, a Drunken-man will be so strongly asleep, that he cannot be awaked: But indeed, the Senses will be drunk as well as the Brain; which causeth them to be as if they were asleep, but are not; only their strength is for a time taken away, as being slack'd, or rather (as it were) drown'd. But when strong Sleep is produced by over-much Eating, it is rather an *Epilepsie*, than a natural Sleep; the Brain being (as it were) almost smothered with the thick and full Smoak, and the Senses choaked or strangled therewith; and so will the Senses be in these Distempers, until they are dispersed or rarified, either by Time, Motion, or Natural Heat. But Temperance causeth sweet, natural, and healthful Sleeps, being a *Vapour* that ariseth from a good Digestion, caused by a Natural Heat and Moisture: for, when the Stomach is too empty, it hinders Sleep as much as when it is too full.

Of THUNDER.

AS Winds make the Clouds in the Air, and the Waves of the Sea to warr, and make a noise, by beating thereon; so it makes *Thunder*: for, *Thunder* is nothing (in my apprehension) but Winds beating upon Crystalling Drops, which is Water congealed in the Middle Region: for, Cold knits the Porous Body into a more Solid; and
Winds,

Winds, that are made by Rarefaction, give it Motion; which Motion makes it powerful: and when the Wind is got above the Lower Region, and flies about it, it drives those Crystalling Drops against one another, and makes such a Noise as the Roaring of the Sea; only it is a harder Noise, because the Water is Crystalling in the Middle-Region, and not in the Sea; and if we observe, the harder the *Thunder-Claps* are, the less it Rains; and the more it Rains, the lesser are the Claps; and according as the Heat of the Sun melts and dissolves the Crystalling Bodies, more or less it Rains.

The reason why it doth not *Thunder* in the Winter, as in the Summer, is, that most of the Matter that makes *Thunder* in Summer, is turned into Wind in Winter: for Water, Air, Wind, and *Thunder*, are all but one Element, only thicker and thinner; for Wind is a condensed Air, and Air a rarified Water: and thus by Dilating and Contracting, their Forms and Properties are altered; which makes, that Matter seems of several Qualities, but it only works different Effects; and these Effects being different, by their several Motions give them several Forms, and make (many times) a Civil-warr amongst them, every Form striving to out-do another; and often, in their striving, change their Shape. But Fire, being an Element not subject

ject to change, sometimes parts the Fray, and sometimes sets them more one against another: for, in the Summer, the Sun being hot, raiseth the *Vapour* so high, that it gets into the Middle-Region; and being there, condenses into Wind, and seeks a passage out, and so falleth foul upon the Clouds, beating them about until its Fury and Strength be spent: but in the Winter, the Sun-beams being weak, cannot draw the *Vapour* so high, and so blows upon the Earth, and amongst the lower Clouds; which, by crushing them together, squeezeth out Rain, or breaks them in sunder, which falls down in Showers: This makes more Rain, and frequenter Storms, in Winter than in Summer; and more *Thunder* in Summer, because it is drawn so high that it cannot easily return. Thus Wind in the Middle-Region causeth Thunder; and in the Winter (going no further than the Lower-Region) causeth Storms: And *Lightning* may be the striking of some Clouds that have Bituminous Matter mixed in them; which, like to a Flint, do strike out Fire, being beaten upon by the violence of the Wind.

Of the Motions of the Planets.

THE *Planets*, being Spherical, are the Wheels to draw up Vapours from the Earth; and the Sun, as a thirsty Throat, is refreshed thereby. Besides, every particular *Planet* feeds upon each other, though not corporally, as many other Creatures do; but draw and suck, as from each other's Breast.

ALLEGORY.

IN the Chymistry of Nature, the Earth is the fixt Salt, the Air the Sulphur, the Water is the Insipid Flegm, the Sun or Fire are the Spirits, Light and Darkness is the Center, Life is the Volatil Salt, and Death is the *Terra Damnata*.

Of the Noise of Water.

WATER being Spherical, and of a hollow and Porous Body, the Wind beating thereon, the Hollownes causeth a sound by the Rebounds it maketh against the inside or outside of the Spherical Bodies, which we call Drops; which being moved either by the Tides or Winds, are so quick, being small; and so apt to move, being round;

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that

that the Echoes thereof are confus'd; which Confusion we call a Roaring of the Waters, or the Roaring of the Sea.

Of the Motion of the Sea.

THE reason why the *Sea* is more apt to move than Fresh-waters, is by the Saltness: for Salt, having an acute quality, doth penetrate and divide; and Water, whose property is to intermingle and unite, doth strive to join the divided Parts again; this makes it, as it were, a perpetual Motion; the one striving to meet and join, the other to separate and dis-unite.

Of the Noise of Winds.

THE reason the *Winds* make such a Noise in the Air, as on the Sea, is, that Clouds are a Condensed Vapour or Air; which Condensed Air is Water: so that Clouds are, as it were, a Sea over our Heads; and those Clouds, being Waves and great Billows, when the *Wind* blows, beating upon them as upon the Sea, makes the same Noise: for, the roaring of the Sea, and the blowing of the *Wind*, is much alike: but when the *Wind* blows upon the Sea, it makes a more horrid Noise.

Of

Of WATER.

TO my apprehension, *Water* lies like a Swarm of Bees, every Drop being like a several Bee; and as Bees lie so close one to another, that at a small distance they seem to be one intire Heap or Ball, so do *Waters*: but if they be disturbed, they will spread, and every Bee is seen distinctly, which before we could not see: so *Water*, when a great quantity is together, the distinction of each Drop cannot be perceived by Man's Eyes; but cast up a Handful of *Water*, or sprinkle it about, and it will fall into Drops. Besides, Drops of *Water* lie much closer together than the Bodies of Bees can do, because they are more Porous and Soft, which yeelds to Contraction; and being wet, makes them Glutinous, and so stick closer, which makes the Drops of *Water* less visible than Bees.

Winds may be rarified Air.

AS *Air* is rarified *Water*, so *Wind* may be rarified *Air*; and, by thinness, beget such an agileness, as may give it such a Strength by the quick Motion it hath, that it may over-power the more Solid, which are *Earth* and *Water*: for quick Motions, by often Repetitions, grow powerful

and strong. *Wind* is the Effence of *Air*, as the Spirits of *Air*: for, it is an extracted Substance, which makes it Quick, Subtil, and Sharp, and of such a powerful nature, that it encounters solid Bodies, and (many times) hath the victory over them; and by its active Wandring, subtil and piercing Motion, it appears more like Life, than any other Element.

Of RAIN.

VAPOUR, that is sent from the Earth, or drawn up by the Sun, is like so many several Springs that issue out of the Pores of the Earth; and when they are streamed to such a height, they meet and join together; and, gathering into Clouds, they become like a flowing River, with curling VVaves like the Sea. But where there is too great a Quantity gathered together, which the Sun cannot digest, they overflow, and fall down into showers of *Rain*.

*Of the Saltnefs of the Sea, and the freshnefs
of Springs.*

SOME are of opinion, That the Veins of the Earth are filled from the *Sea*; and that the VVater runs thorow the Earth, as thorow a Sieve,
or

or the like; letting the thinnest part thorow, and keeping the more solid back, which is the Salt; which to my Reason doth not seem probable: for we find by Experience, that the nature of Water being Moist, Soft, and Pliable, doth suck out with its Liquid Tongue, the Salt and Tincture of every thing, even from the solid'st Body, as Minerals, which are harder far, and more close, than the Porous part of the Earth; as we see and taste in those Waters that run thorow Mines, which have not only the Tincture and Taste of those Minerals, but the Purging-Effects which proceed from the Nature belonging to them; which shews, that it is unlikely that Salt should be taken out of the Water, when Water draws and sucks out all Salt, or the like, into it self; unless they could prove Earth to be more Thin and Liquid than Water, whose Liquidness sucks out all the looser Ingredients; which is not only, as I said before, the Tincture and Taste, but the natural Properties: and since it is improbable that the Salt should be retained by the Earth from the Water, but far more probable, that the Water should become more Salt from the Earth; it makes me think it improbable, that the Veins of the Earth should be filled with Water immediately from the Sea; but, to my apprehension, they are filled after this manner:

The Planets, like Water-Mills, draw up Vapours

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from

from the Sea; and the Sun, as the hottest Planet, doth by his heat, as it were, Calcine the Salt Vapour, although the Vapour cannot be so Salt as the Sea-water, because the Gross Salt is not so leight to be drawn up, but rather remains as fixt: but when the Sun hath Calcinated it, the Volatil part flies up to the Body of the Sun, or else stays in the Middle-Region, and there meeting with a Sulphureous and Bituminous Matter, mixeth therewith, makes a Matter of the nature of Gun-powder, which shoots Thunder, and flashes Lightning; the Watry part distills back again on the Earth in Showers of Rain; and that fresh Water distilled, which falls upon the Earth, soaks into the Earth, and fills the Veins therein, causing fresh *Springs* to rise, where the Veins are too full. But in *Egypt*, or the like, where it seldom Rains, because the Sun is there fierce and heady, that it hath not patience to draw by degrees, as in Vapour, but draws up a Sea at once, which they call *Nilus*: for, the Appetite and the Strength joining together, draws up so great a quantity, that the Strength being not able to draw it up high, makes it only swell up, which heaves no higher than to cover the Earth some small depth, as some few Yards or Feet high: and the reason why it riseth but twice a year, is, That the Sun is gathering his Forces half a year to make a sufficient Strength to compass

pass that Work; and the reason that it seldom or never faileth, is, Because it is the nature of the Sun, in those Parts, to draw Moisture after that manner; and what is Natural, is a constant Habit or Custom.

*Of the Sea-water running thorow the Veins
of the Earth.*

SOME are of opinion, That the *Sea* runs thorow the Veins of the Earth, as the Blood thorow the Body of an Animal; which, to my reason, is very unlikely; for then there must be much more water than Earth; if so, the Earth would be drowned with a superabundant quantity, what with the *Sea* that runs about it, and the Rain that falls upon it, and the Water that runs thorow it perpetually. For, put the case it be, as they say, that it runs out at some places, as fast as it comes in at others, yet it would wash and moulder away the Earth by the perpetual concourse and recourse, if not the Solid'st part, yet the most Porous part. Besides, if it were so, the Earth would not be so dry as in many places it is; unless they hold, that some parts of the Earth have Veins, and other parts none. But if they say, That the Earth, being so much greater in quantity than the *Sea*, which is the Watry part of the World, it hath not always a suffi-

sufficient quantity to satisfy the Drought, which causes the Veins to be dry; that Reason would make me think, that there should not be a sufficient quantity of Water to keep in a Body, to make a *Sea* so large to run about it, especially of that depth the *Sea* is of, and to run thorow the vast Earth, besides feeding the Air with Vapours. Thus, if there were less Water than Earth, the Earth-Ball would be burnt up, or at least so dry as to bear nothing: And if the Water were more than the Earth, the Earth would be drowned. Wherefore, in my opinion, the Ingredients of the World are equally mix'd, and proportionably made, as Earth, Water, Air, and Fire; so the Sun proportionable to the rest of the Planets, and the Planets proportionable to the Sun. So that the whole Globe is in an equal temper, and the whole Body sound: though we, who know not the Constitution of the World, may think sometimes the Elements are distempered, when it is their natural temper to be so, but not in our power to know how.

That

That the Sun pierceth not deep into the Earth.

IT is not the Sun that is the Cause of the Elixir in the Earth, or the Golden Mines, nor yet of other Metals, which are in the Bowels of the Earth: For example, All Cellars and Vaults are cold in the Summer, when all the surface of the Earth is sultry hot; and if the Sun cannot pierce thorow a little Vault or Cellar, sure it cannot pass so far as into a deep Mine. This sheweth, if Heat maketh Metals, it must be in the Bowels of the Earth.

That Autumn is warmer than the Spring.

AUTUMN is warmer than the *Spring*, by reason of the Sun-beams, which beat hotter and longer upon the Earth in the Summer; whereas *Winter* is cold, and hath frozen the Earth, which cannot suddenly be thawed. Besides, the Sun hath not only drawn forth the raw and undigested Vapours out of the Earth, but hath incorporated his Heat into her all the Summer long: for, though the Earth hath a Heat in her self, a Sun (as we may say) in the Center; yet towards the Circumference it is so weak, as it is not sufficient to bring things to maturity, without the help of the Sun. Thus the *Autumn* is as much to be preferred

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before

before the *Spring*, as *Maturity* to *Immaturity*.

Of Heat and Cold.

SOME say, That *Fire* is only sensible to that which hath *Heat* in it self, and by a similitude is forced thereunto: but there is nothing more contrary than *Ice* and *Fire*; yet *Ice* is sensible of *Fire*, which is proved by the melting, and the *Water* thereof will be scalding hot. Thus what is *Cold*, will grow *Hot*.

Of the MOON.

THERE may be an Opinion, That the *Moon* is all *Water*; for we find that Planet cold and moist: and why may not the inequalities of that we see in the *Moon* by Perspective-glasses, be the Reflexion of the Earth on that Watry Body, the *Moon*? And as we see our Image in a Pond or Pail of *Water*; so do we see Mountains, Rocks, and Valleys of the Earth, in the face of the *Moon*. Some may say, This Opinion may be contradicted in the Eclipses of the Sun: for, if the *Moon* were all *Water*, it could not shadow the Sun from the Earth, by reason the Sun would shine thorow it. But this is not a sufficient Contradiction: for, a little Cloud will shadow the Sun; wherefore

wherefore, so great a Body of Water must needs darken it. Then some may say, the Figure must needs be weak, and not subject to our Eyes, because the Distance is so great. It may be answered, Though the Distance be great, the Depth of the Moon is so also; and the deeper the Water is, the fuller and perfecter it represents the Image that is set to the view. Besides, it may be like a Magnifying-Glass, or like those Glasses that cast forth the Image, as in Concaves and Convex ones, What a way will a Figure come out? Wherefore, how far will the Convex, Moon, or Earth, (or may be both) cast or draw out the Image of the Earth? And why may not the *Moon* be thought all Water, as well as the Sun all Fire; since the Effects of the *Moon* are cold and moist, as the Effects of the Sun are hot and dry? For, we must guess of the Quality, or Cause, by the Effects. Besides, the Light shews it Water: for, when the Sun shines upon the Seas, the Reflexion casts a Pale Light: so the Moon gives a Silver Light.

Of the Prospect of Water.

WEE cannot see, with a Perspective-glass, the several Drops of the Sea, as we see the several Parts in a Heap of Sand: for, if we look into the Sea, it only shews a shining Body; but look on the Sand, and every little Grain will seem a little Stone; and so a small Heap seems like a Rock; and the Perspective shews perfectly what it is, because it lies in distinct Parts, which may be magnified. But we cannot magnifie the Drops of Water, because it is a Liquid Body, where every Part mingles into one another, or cleaves so close, as it becomes one entire Body, so as there are no distinct Parts visible.

Of PERSPECTIVES.

JUST as a *Perspective-glass* carries the sight afar off; so a Trunk, or Pipe, conveys the sound and voice to the Ear at a great distance. Thus we may perceive, that the Figure of a Circle hath the nature to gather up, and to draw to a point, all Species whatsoever: for, they do not only gather these from the Brain, but those that come from outward Objects; and the more Circles there are, the straighter and further the several Species go, and

and the sharper is the Point, as being bound, having no liberty to stray forth. That is the reason, that the longer the *Perspective* is, or the Pipe, or Trunk, the clearer and perfecter we see and hear: for a Pipe, or a hollow Trunk, gathers up the several Letters and Words, as a *Perspective* gathers up the several parts of the Objects. Besides, the Eye and the Ear are much of the nature of a Burning-glass, which gathers all the loose and scattered Beams of the Sun to a point, becoming there so strong, being united, that the Reflexion strikes upon all Bodies it meets, and pierceth into whatsoever is Porous. Just so the Reflexions of what the Senses have gathered together, strike upon the Optick Nerve, and pierce into the Brain; and if the Species of Sense were so material, as those Species which are drawn from grosser Bodies, the Nose would see a Scent, and the Ear see a Sound, as well as the Eyes see a grosser Object which is presented to it. But the Matter being Thin and Airy, the Objects cannot be so solid and substantial, as to make a Figurative Body to last so long as for our gross Senses to see.

Of going round the World.

IT is said, That *Drake*, *Cavendish*, and others, went round the World, because they set out of one place, and went till they came to the same place again, without turning. But yet, in my conceit, it doth not prove they went round the whole World: for, suppose there should be a round Circle of a large extent, and within this Circle many other Circles, and likewise without; so that if one of these inward or outward Circles be compass'd, shall we say it was the Circumference-Circle, when it may be it was the Center-Circle? But it may easily deceive the Understanding, since we can truly judg but according to what we find, and not to what we know not. But surely the World is bigger than Mens Compass or Embracing; and Man may make a Globe of what he knows, but he cannot make a Globe of what he knows not: So that the World may be bigger than Man can make Globes, for any thing he knoweth perfectly. This Globe Man makes for the whole World, is but an inward Circle; and that there may be many of them which we do not know, because not found out as yet: Although that Ships are good Scouts to bring Intelligence, is more likely than not.

Of NATURE.

WE find, that *Nature* is stinted her self, as well as Man is stinted by her; for she cannot go beyond such Rules and Principles: which shews there is something more powerful than *Nature*, to govern her as she governs the World: for, if she were not limited, there might be New Worlds perpetually, and not a Repetition in this course of one and the same Motion, Matter, and Form; which makes it very probable, that *Nature* hath wrought to the height of her Invention; and that she hath plowed and sowed to the length of her Limits, and hath reaped the plentifullest Crops, or at least as plentiful as she can; which makes it very unlikely, or indeed impossible, that there should be better and quicker Wits, or sounder Judgments, or deeper Understandings, or exacter Beauties, or purer Virtues, or clearer Truths, than have been in former Ages; and we find by her Acts past, that all was begot from the first-grounded Principles: Variation indeed there may be, but not any thing intirely new; and there hath been as good, if not better, in the same kind before. Neither can we rationally think, but the very same Patterns of all her Principles have been before in the generality of her Works, although not made known in the particulars

ticulars of every of her Works. But every Age are apt to flatter themselves, out of a natural Self-love, that *Nature* hath out-wrought her former Works; which if so, there must be no Perfection, because no End of Encreasing: for, nothing can be perfect that hath a Superior, or which is not finished and done; or that *Nature* (being Imperfect) cannot finish what she hath begun; or that her Principles are Imperfect which she works upon. But we find, that *Nature* hath a constant and settled course in all she doth; and whatsoever she works, are but Patterns from her Old Samplers. But the several Stitches, which are the several Motions, are the same; and the Stuff which she worketh upon (which is the Matter), is the same; and the Figures she makes, are after the same kind; and we find, through many Ages since, that it is the same, as *Solomon* saith, *Nothing is new*.

Of AUGURY.

BY the Sympathy and Antipathy of Matter, or at least in the several Forms of all; so in the Motion of Nature (if Man, the chief Work of Nature, would observe) we might fore-know Effects to come, by past Effects, and present Effects, if we would but study the Art which in former times those that were called *Augures* were learned in,

in, who certainly did foretell many things truly, and without the help of a Devil, but by observation of Natural Effects of unknown Causes; and why may not this Learning be as well as *Astronomy*, which by observation of Effects, hath found out the Reason of Eclipses, and can fore-tell their times, and many other things concerning the Planets and fixed Starrs? And why not as well as *Physicians*, that have found out the Effects of Vegetables and Minerals, for the cure of Diseases, which is not only a Restauration, but a kind of Creation; and *Physicians* can tell whether such kind of Diseases are curable, or no.

Of Natural Faith.

THERE may be such Sympathy in Nature, that if we could believe, undoubtedly our own Belief might bring any thing to pass: for, why may not *Faith* beget naturally what it requires, as well as one Creature begets another? But Nature is wise, for she hath mixed Man's Mind with so many Passions and Affections, that his Belief cannot be so clear, but that there lye always Dregs and Doubts in the bottom of his Mind, which if Nature had not ordered so, Man might have transformed her Works to his Humour. But certainly, there is a Natural Sympathy in Curses to produce Evil Effects.

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Of the Predestination in Nature.

THERE is a *Predestination* in *Nature*, That whatsoever she gives Life to, she gives Death to; she hath also predestinated such Effects from such Causes.

of CHYMISTRY.

CHYMISTS are of a very strong Opinion; for they believe that they can enforce Nature, and make her go out of her Natural Pace; and do that (by Art) in half a year, what Nature cannot do in a Hundred or a Thousand years; and that their Art can do as much as Nature, in making her Originals another way than she hath made them; as *Paracelsus* his Little Man, which (may be) were but some Dregs gathered together in a Form, and then perswaded himself it was like the Shape of a Man; as Fancies will form, and liken the Vapours that are gathered into Clouds, to the Figures of several things. Nay, they will pretend to do more than ever we saw Nature do, as if they were the God of Nature, and not the Work of Nature; To return Life into that which is dead; as, to renew a Flower out of its own Ashes, and make that Flower live

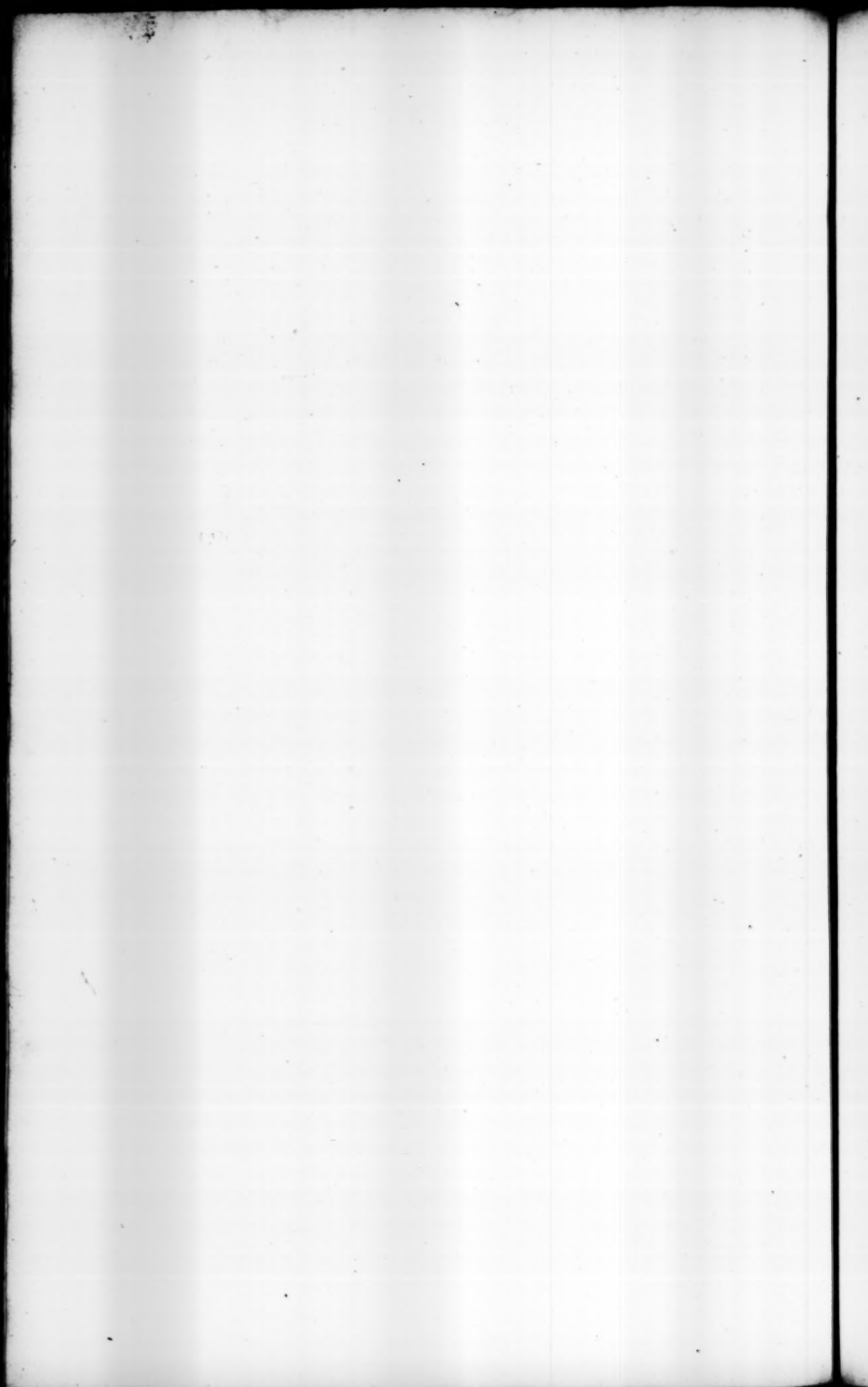
live fresh again; which seems strange, since we find nothing that Nature hath made, that can be more powerful, or more cunning or curious than her Self: for, though the Arts of Men, and other Creatures, are very fine and profitable, yet they are nothing in comparison of Nature's Works. Besides, it seems impossible to imitate Nature, and do as she doth, because her Ways, and her Originals, are utterly unknown; for Man can only guess at them, or indeed but at some of them. But the reason of raising such Imaginations in Man, is, Because they find by practice, that they can extract and divide one Quality from another, though it may be in question, whether they can do it purely or no, but so as to deform that which Nature hath formed. But to compass and make what Nature doth (as they imagine they can), is such a Difficulty, as I believe they have not the power to perform: for, to Divide, or Substract, is to Undo; and Nature hath given that Faculty to Man, to do some things when he will, though not all; as, he may ruin and destroy that which he cannot build or renew; and though he be an Instrument, as all other things are, to further Nature's Works, since she is pleased to work one thing out of another, not making new Principles for every thing, yet he cannot work as she worketh: for, though he can Extract, yet he cannot Make; for

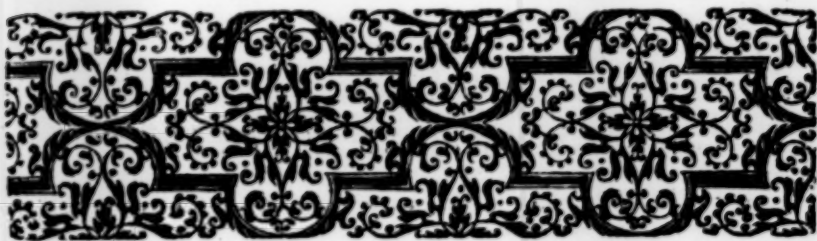
he may extract Fire out of a thing, but he cannot make the Element of Fire: So of Water and Earth. No more can he make the Elixir, than he can make the Sun, Sea, or Earth. And so it seems as impossible to make a Man, as to make a piece of Meat put into a Pot, and setting it upon the Fire (of what temper, or which way he can) ever turn into Blood, as it doth in the Stomack; or make such Excrements as the Bowels cast forth. And to make the Essence of a Flower return into the same Flower again, seems more strange: for, first, That Motion is ceased and gone, that gave it that Form; and where to find that Motion, or know what Kind moves it, or moved it to that Form, I doubt is beyond their skill. Besides, those Qualities or Substances are evaporated out, that gave it that taste or smell, or that made it such a thing; and though they be never so Industrious to keep those Vapours in, yet they are too subtil to be restrained, and insensible to be found again, when once they are separated: so as it is as hard to gather the dispersed Parts, as to make the first Principles, which none but the GOD of Nature can do: for, it is a hard thing, out of the Ashes of a Billet, to make a Billet again. But Nature hath given such a Presumptuous Self-love to Mankind, and filled him with that Credulity of Powerful Art, that he thinks not only to learn Nature's Ways, but to know her Means
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and Abilities, and become Lord of Nature, to rule her, and bring her under his subjection. But in this, Man seems rather to play, than work; to seek, rather than to find: for, Nature hath infinite Varieties of Motions to form Matters with, that Man knows not, nor can guess at; and such Materials and Ingredients, as Man's gross Sense cannot find out: insomuch that we scarce see the Shadow of Nature's Works, but live in Twi-light; and have not always that, but sometimes we are in utter Darknes; where the more we wander, the apter we are to break our Heads.

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The Worlds Olio.

Book III. Part III.

*Much Praise makes a Phyfician think himfelf
Learned.*

IT is a ftrange thing to fee into what great Errors Men will run: as fuppose a Perfon fhall find out (or have by Receipt) a rare Medicine to cure one Difafe; and for the Fame of this one Medicine, fhall have a whole Countrey flock to him for Medicines for their feveral Difafes, and cannot be perfwaded from it; and at laft perfwade him (as Self-love is eafily perfwaded) to praftife that he hath no skill in; and fo kill more by his Ignorance, than his Medicine can cure by its Virtue.

Of PHYSICIANS.

IT is almost impossible for all *Physicians* to know all Diseases, and their Remedies, as they profess to do by their general Practises: for we find, that to learn a mean Art, is the study and Apprentiship of Seven years; and certainly, it is much more difficult to know Diseases, which are (like Faces) not any one alike. Besides, Diseases lye so hid in the Body of an Animal, as they are never perfectly known, but guess'd at; and to know the Cure of a Disease, is as hard as to know the Disease; and indeed, we can never know a perfect Cure, unless we could know the undoubted Cause. But *Physicians* should watch Diseases (as *Philosophers* the Starrs) with Observations, and in time they may guess so well, as seldom to fail of a Remedy. Wherefore it were good, that every particular *Physician* should be bound by a Law to study only a single Disease, and the Cure thereof, and not to confound their Brains with Terms and Names of Diseases, and to kill the Patient, by being ignorant of the Causes of them. Let every Disease go to a proper *Physician*; and though there be a multitude of Diseases, yet there are more *Physicians*: But such is the sad condition of Men, that they rather adventure to Chance, or Luck, than follow Skill: for, Diseases are like several Counte-

Countenances in Faces: though there be one and the same kinds of Faces; as, Man-kind, Horfe-kind, and Cow-kind; yet every Horfe-Face is not alike; nor is every Man's Face alike: so Diseases, as Pox-kind, and Plague-kind, and Fever-kind: yea, all Fevers are not alike, nor Plagues, nor Pox; for they are different in degrees: wherefore, one and the same Medicine will not cure one kind of Disease; but the Medicine must differ as the Disease: for, as the Countenance of the Disease changeth, so must the Medicine. But it is harder to take the degrees of Diseases, than to draw a Picture to the Life; for it is hard to know in what Degree a Disease is.

But the Second Part of my Philosophical Fancies will treat more at large of Diseases, and their Cures.

Of the Motion of the Blood.

AS that most Renowned and most Learned Physician, Doctor Harvey, hath found out the Circulation of the Blood, by his industrious study; so me-thinks it should be very beneficial towards the Health of Man, to find out the Motion of the Blood, as it runs; whether it hath one intermixing Motion; or, whether the Blood doth not do as the Water seems to do, going in a swift source; where the following-Drops are as great Strangers to

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the leading-Drops, as the situation of either Pole: for, though the hinder-Drops press forwards, and drive on the former, like Crouds of People, one shuffling another; yet they do not seem to intermix, or incorporate; but rather seem to break, and divide into parts: for, if they should intermix and incorporate one Drop into another, their intermixing-Motion would hinder their running-Motion so much, as it would be scarce perceivable how it went forward: and if the Blood do not intermix then some Veins may have foul and corrupted Blood, and some very pure Blood, which we many times see; which makes me think it doth not intermix: if so, we may take out our good Blood, and leave our bad behind us, not knowing where the corrupted Blood lieth; and this corrupted Blood may infect the Vital Parts as it runs along. This makes, that when some are let Blood in Fevers, they are never the better, because that Vein was not open where the Ill lay. So that *Physicians* had better strike two or three Veins, and venture the loss of Good Blood, than miss the Bad; for it may corrupt all the rest, though not by intermixing, yet by corrupting the Liver as it floweth.

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Of Letting-Blood.

THERE are more Diseases come, in having too much Blood, than too little: for, when the Veins are too full, the Blood hath no liberty to run out, and for want of Motion, corrupts; which Corruption bursts out into *Small-Pox*, *Fistula's*, *Kings-Evils*, and many such like Diseases. But if the Humour thrusts not Outwards, it corrupts the Inward Parts, as the Liver, the Lungs; or else breeds Imposthumes, and many such Diseases. But if there be much Blood, and thin, then by the agitation it grows hot; or else, by the many Spirits in much Blood, it begets too much Motion, Motion Heat, and Heat and Motion fires the Blood, and inflames the Spirits, which causeth *Fevers* of all sorts, *Frenzies*, and *Consumptions*: for, there may be as well too much Motion in the Body, as too little: For, when the Parts of the Body are congeal'd, or tyed up with Cold, then the Blood cannot run, nor the Spirits work, but Motion ceaseth; and the ceasing of Natural Motion, is Death. Or if the Blood run too fast about, and the Spirits work too hard, by reason of too much Heat, they waste out themselves by reason of too much Labour, and so are worn out, like the Wheels of a Clock; for the Clock ceaseth to go, when the Wheels are

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broken.

broken. *Apoplexies* are caused by the stoppage of the Blood; and *Heſtick Fevers* by quick Motions.

Of DIET.

THERE is nothing preserves Health more, and lengthens Life, than due and juſt proportion of Diet, according to the ſtrength of the Stomack: for, one ſhould eat ſo, that the Body ſhould feed upon the Meat, and not the Meat to feed upon the Body, as it doth with thoſe that eat more than they can diſteſt: for, the Superfluity makes Slime in the body, which Slime drowns the Spirits, ſlackens the Nerves, corrupts the Blood, and weakens the Body, and bringeth many Diſeaſes. Neither ſhould one eat ſo little, as to let the Body feed upon it ſelf; for much Faſting dries the Blood, heats the Body, and fires the Spirits; which Fire once getting into the Arteries, is ſeldom or never cured, being a *Heſtick-Fever*. But it is as hard to know a juſt proportion to the ſtrength of the Stomack, as to keep it when they know it. This Knowledge comes by obſerving the Stomack: for, at ſome times the Stomack requires more than at other times, although the Appetite may be leſs when the Stomack is empty, or it is requiſite to give it more: for, ſome have ſuch weak Appetites, that they ſtarve their Bodies becauſe they would not diſpleaſe their Taſte;

or

or else eat such things as will yeeld no Nourishment: for, there is a great difference between the Appetite, and the Stomack. In others the Appetites are so sharp, and their Stomacks so weak, as it digests not the third part of what it receives. But he that loves Pleasure more than Health and Life, let him follow *Epicures*; and they think the Severity of the Body is the way to Eternal Life, let them turn *Anachorets*: but they that think they may use all things that are lawful, without a prejudice to the Soul, and would have Health and Life, let them follow Observation and Moderation.

The Reason why one and the same Quantity of Physick, shall purge some to Death, and others it shall never move, or at least not to that degree.

THAT one and the same Quality and Quantity of Purging-Medicines, works so differently in several Bodies, and at several times in one and the same Body, is caused by the Validity and Solidity of the Humour: for, the Bodies of Animals are like to several Grounds, some Dusty and Dry, some Stony and Hard, some Tuff and Clammy, as Clay; some Muddy and Dirty, others Washy and Wet, which causeth Husbandmen to Yoke more Oxen, or Harness more Horses; to add Strength, not only when their Draughts are

heavily laden, but when the Ways are ill and uneasy to travel in; for, in some Ways, ten Horses will not draw so easie, as one in other Ways; or in Winter, as in Summer; but are forced to whip and lash, to tug and pull: So are Bodies, where Physick, like Horses or Oxen, doth pull and gripe the Guts, to draw out clammy Flegm; whereas in Leight and Sanguine Bodies, the Physick runs fast, and the Humours follow easly; in Melancholy and Dry, where the Humour is hard, the Physick rather beats upon it, than penetrates or divides it; and at last becomes *Lame and Weak*, as Horses which are foundred: but *Cholerick Bodies* are like *Sandy Ways*, where the Humours, like Dust, flye about. But there must be severall sorts of Physick given to severall Constitutions, as Husbandmen sow severall sorts of Grain; some Humours must be digged up with *Penetrating Medicines*; other Humours plowed up with *Fomenting Medicines*; some Humours harrowed with *Extenuating Medicines*, others raked as with *Drawing and Attractive Medicines*; some must be watered with *Soluble and Sucking Medicines*, others must be manured and nourished with fine *Leight Meats*, and *Gelly-broths*, others must be comforted with the hot Sun of *Cordials*. Thus if Bodies be not husbanded according to the Nature and Constitution of the Soil, they will never have a sufficient Stock of Health to pay
Life

Life (their Land-lord) his Rent ; and Death will seize upon their Lease , as forfeited to him , before the Rent-day.

Of Purging-Drugs.

ALL *Purging-Drugs* have more of the Penetrating or Sub-dividing Quality , than Attractive or Drawing : for , it is not the gathering together the Humours, that casts forth, or purgeth forth, but the cutting or dividing them, which loosens and dissolves them; and the Cause of Fluxes in Bodies , is, That Nature hath bred a Drug in the Body , which is a Penetrating and Sub-dividing Humour.

Of OPIUM.

O*PIUM* works upon the Spirits , as other Drugs do upon the Liver ; it is good in Fevers : for, in all Fevers the Spirits are like Wanton Bodies , which run and play until they have put themselves into a Fiery Heat: but dull *Opium* corrects them , like a grave Tutor ; wherefore *Opium* should be good for Mad-men, moderately taken.

Of

Of Animal Spirits.

THE *Animal Spirits* are the Radical Vapour in the Body, produced from the Natural Heat and Radical Moisture: but Obstruction, which comes by Superfluity, stops the Natural Heat, hindring the Extenuating Faculty; and breeds Corruption, which is caused by Superfluous Moisture; and Unnatural Heat damps the Natural, and drowns the Radical Moisture, by which the Animal Spirits become weak. This is the reason, that those Diseases that come by Obstruction, or Corrupted Humours, make the Body faint and lazy, and the Mind dull and melancholy.

Of Heat and Cold.

HEA T and Cold produce, many times, one and the same Effect: for, as Cold draws all Spirits inward, so Heat thrusts all Spirits outwards. For, Cold is like a Hook, to pull Heat inward; and Heat like a Spear, or a Staff, to thrust outward. As for example, From Wine is distilled *Aqua-vitæ*, or the like, which are Spirits by the means of Fire; and Wine in a Barrel, if it be much frozen, will cause all the Spirits in the Barrel to gather together in the midst, and no Spirits are left in that which is frozen.

zen. Likewise, in extream Fear, all Spirits will be drawn to the Heart, as the Center; insomuch as all the rest of the Members will have none left to support them, and become useles; but in great Heats the Spirits go to the Outward Parts, and leave the Inward Parts so void, that they become faint and exhausted for want of their help.

*Of the Difference of Heat and Cold in the
Spring and Autumn.*

THE Face of the Earth is like the Hearth of a Chimney, and the Sun as the Fire that lyeth thereon; which is the reason that the *Spring* is not so warm as the *Autumn*, because the Sun is not so hot in the *Winter* to heat the Earth, as in the *Summer*: for, as the Hearth of a Chimney will require some time to be heated, after the Fire is laid thereon; so it will retain a *Heat* sometimes, after the Fire is taken there-from.

Likewise, this is the reason that it is coldest just before the break of Day, because at that time the Sun hath been longest absent: for, there is some *Heat* in the Night, though but weak; not but that the Night may be hot, when the Day hath been cold; but then that *Heat* proceeds rather from the Bowels of the Earth, than the Beams of the Sun; for, though the Sun may have a constant *Heat*,

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yet his Beams have not ; as we may observe, that some Summer-days are much colder than others: for some Days may be hotter when the Sun is Oblique, than when it is Perpendicular over our Heads ; by reason that cold and moist Vapours may arise from the Earth, and (as it were) quench the violent *Heat* in the Beams of the Sun ; and Wind may cool the *Heat* also, or Clouds may obstruct the *Heat*, as a Skreen set before the Fire: yet neither Wind, Vapour, nor Clouds, can alter the *Heat* inherent in the Sun.

Of Diseases curable and incurable.

THERE are some sorts of *Dropsies* that are caused by Obstruction, and some sorts of *Consumptions* caused by Evil Digestion ; and so there is Diseases of all sorts that are curable: but if any Vital Part be perished, it is not Physick, nor good Diet, nor change of Air, nor any Evacuation or Restoratives, that can make that Part whole again that is perished, no not Nature it self: for, when her Work is finished, she cannot mend it ; for if she makes it Imperfect, it will continue so: for, Nature is like a Clay-Potter, that if his Pot be made awry, if once confirmed and hardned with *Heat*, he cannot alter it.

Of Sicknefs in the Spring.

THE reason that there are more sick in the *Spring*, than in the *Winter*, is, that the Pores of the Body being clofer shut in *Winter* (by the Contraction of the Cold) than in any other Season, keeps in the Fire, the Smoak, and Vapour, that should (and would, if it could) issue out. But the Parts being stop'd, having not a sufficient vent to transport a proportionable quantity of that Vapour, it lyes and corrupts, for want of Agitation; the Quantity encreasing, it so overcharges the Body, that by such time the *Spring* is arrived, the Body is distempered and falls sick, the Corruption having bred a Malignity that infects the Noble Parts. For, the Body having more Vapour than the Natural Heat can digest, makes it not only corrupt, for want of a sufficient Heat to purifie it; but that Corruption quenches out the Natural Heat, which causeth Agues; and begets an Unnatural Heat, which causeth Fevers, and the like Diseases; and the Corruption causeth the Small-Pox, Measles, Imposthumes, Sore-Throats, and many such kinds of Diseases.

But when this Distemper of the Body is joined to the like Corrupted Vapours drawn from the Earth, it is most commonly deadly, and produ-

ceth great Plagues the Summer following, the Body being then like Rotten Wood, which is quickly set on fire, and soon burnt out.

But if the *Body* hath a Sufficiency of Natural Heat to clarify the Vapour that arises from the Stomack and Bowels, and to dry up the Superfluous Moisture, the *Body* is safe from Danger: whereas if the *Body* have more Heat than Moisture, it feeds upon the Noble Parts, and causeth Hectick Fevers, which may sometimes be cured by the stoppage of the Pores: for, the Natural Heat in the *Body*, is like External Fire, which is extinguished if it be stopped, and hath not vent.

But there are several sorts, kinds, or manners of Unnatural Heat, caused by Obstructions, and other Accidents; as, there is a Smothering Heat in the *Body*, caused by Obstructions; and there is a Smoaking Heat of the *Body*, caused by too violent External Motions, or such Meats that actually heat; also a Fiery Heat in the *Body*, caused by too much and too strong Interior Motion; and these Heats, that are Moist Heats, and Unnatural, cause Corruption.

Of Sicknefs in Autumn.

THE Reason there is more *Sicknefs* in *Autumn*, than in *Summer*, is, that the Power of the Sun abating, lets fall (by degrees) all the Dregs and Drofs of that Vapour it drew up from the Earth, when it was in its full strength; and having more power to draw, than to digest, the Superfluity corrupts; which Corruption falls back upon the Earth, infecting the Air and the Bodies of Men, and many times of Beasts: yet the Infection is received, or infects, according as the Bodies are tempered: for, if the Bodies are full of Humours, and the Blood corrupt, the Air is apt to catch hold, as having a Sympathy each to other; for as the old Proverb is, *Like will to like*; and those Bodies, and also those Meats that are moist, are most apt to corrupt: for, Heat and Moisture are said to be the Father and Mother to Corruption; which causeth those that eat much Fruits and Herbs in the Summer-time, to fall into Fluxes, and Fevers, and the like Diseases, in the *Autumn*: for, those Humours that are bred in the *Summer*, the Body strives to cast forth in *Autumn*, like a Child-birth; and when the Humours are come to such a growth, the Body is in Travel with painful Throws, and strives to be delivered of their Burthen; which some do very soon, others dye in the Labour.

*Of the Diseases of the Spring, Summer,
Autumn, and Winter.*

THE Diseases of the *Spring* are, *Agues*, *Small-Pox*, *Measles*, *Imposthumes*, and the beginning of *Plagues*: for, all the Malignity that was tunnd up in the Body in the *Winter*, is set a-broach in the *Spring*, by the Returning-Sun, whose beams, though weak, yet pierce (like small Gimlets or Spiggots) all the Pores of the Earth, and the Creatures thereon.

The Diseases in the *Summer*, are *Phrenzies*; by reason the heat burns and inflames those Malignant and Corrupted Humours that the *Winter* hath bred by Obstructions; like Houses that are musty, and fusty, and smoaky, and foul, for want of Air to sweeten them, and full of Spiders, and Cobwebs, and Flies, and Moths, bred from the dusty dirty Filth therein, for want of Vent to purge them: for, the *Winter* shuts up all the Windows and Doors (which are the Pores); likewise the Blood corrupts, and the Body is apt to rot, like Linnen that is laid up damp, or in a moist place: for, the Rheums that are ordinary in the *Winter*, corrupts and rot the Lungs, and the Vital Parts of the Body: likewise, *Sweatings* and *Faintings* are *Summer*-Diseases, by reason the Natural Moisture is rarified so thin, and
the

the Pores open so wide, as it evaporates all out, even the Radical Moisture, and the Vital Spirits issue out therewith.

The Diseases of *Autumn*, are *Fluxes*; by reason the *Summer* breeds sharp Humours, with the heat and drought: besides, the Diets of Men are crude and raw in that Season, as eating of Fruits, Roots, Herbs, and the like. Also, this Season is subject to *Meagrum*s and *Fevers*, which are also caused by sharp Humours: likewise *Head-akes* and *Vomitings*, caused by sharp Cholerick Humours, which the *Summer*-Diet breeds: likewise *Pleurisies*, that are caused by burnt or corrupted Blood, which is bred by too much heat, or an unnatural heat, and a superfluity of Moisture: also *Cholicks*, by reason the *Summer* rarifies the Vapours into Wind, which causeth not only in the Bodies of Men great *Cholicks*, but in the Bowels of the Earth, which causeth Earthquakes, and great Tempestuous Winds in the Air; for in this Season of the Year, there are greater Winds than in any else, and hold the longest: for though in *March*, when the Pores of the Earth are first opened (as I may say) by the returning-Sun, whereupon the thinnest Matter will first flye out; yet those Winds are neither so strong, so long, nor so frequent, as those in *Autumn*.

The Diseases of the *Winter*, are *Coughs* and
Rheums;

Rheums; by reason the Pores being closer drawn, and the Air grosser and thicker in *Winter*, it doth (as it were) daub rather up (like Mortar upon a Wall that hath holes and crevices), than enter in; which causeth a closer stoppage; which stoppage causeth Dew and Distillation: for, the heat and moisture stewing together, the Body becomes like a Srill, or rather like a Pot or Vessel that is close covered, which hath Meat, or some Liquid Substance in it; whereas, by heat, the moisture is rarified into Vapour, and ascending to the Cover, and at the top, as the Cover thereon, finding a Depress, straight gathers into a Dew, and so into Drops; then falls, having a sufficient Vent, like showers of Rain; where some run through the Pipes of the Nostrils, others through the Gutter of the Throat, and some fall straight down on the Stomack, as the Earth: for, as it is the nature of Vapour to spread, and to ascend, as being leight and thin; so it is the nature of Water to descend, or to run straight forth, by reason it is more Solid, and Weightier.

Likewise, *Coughs* are Followers and Attendants of *Rheums*; which by tickling those parts where it falls or trickles along, causeth a Straining, and so a Coughing; though many times Wind produceth the same effect by a tickling-touch. Also, *Sneezing* is an Attendant to *Rheum* and *Wind*, causing a tickling on the Brain, or in the Nose: for, indeed,
Sneezing

Sneezing is nothing but a *Cough* through the Nose, as through the Throat. Likewise *Tooth-aches* are caused by *Rheums*; for the *Rheum* falling upon them, rots the Bones, or makes holes therein; like Water which continually dropping on a hard Stone, works passage thorow. Also *Sore Throats* are caused by *Rheums*, but that is when the *Rheum* is sharp or salt. Again, *Winter* is subject to cause *Apoplexies*, *Lethargies*, *Numb-Palsies*, and *Gangreens*, that are caused by the stoppage of the Pores, which (as I said) are not only drawn closer by Cold, which makes the Skin thicker and harder; but by the gross and thin Air, which is contracted into a more Solid Body by Cold. Thus the breathing-passages of the Body being stopped, there flies up so much grosser Vapour to the Head, as choaks the Brain, and smothers the Vital Spirits there; and the Body having less Vent in *Winter* than in *Summer*, grows so full of Humours, as obstructs the Nerves and the Muscles with cold, clammy, or hard-baked Flegm, that they cannot stir with a sensible Motion; for in the Nerves and Muscles doth the Sense of Touching live; and where they cease from moving, those Parts are dead and numb'd. *Gangreens* are produced by the be-numbing of the Spirits, as when the Spirits are congealed to Ice, which is the cause (in very cold Countreys, as *Russia*, or the like) that their Noses and Fingers fall off from their Faces and

B b b Hands.

Hands. Likewise, if the Spirits be quenched with too much Moisture, or their Motions hindred by some Obstruction, or (as it were) corrupted by some blow, bruise, or wound; those Parts (for want of Life's Motion) Gangreen, and so rot off. Likewise, *Fistula's* happen in this Season, because this Season being subject to breed *Rheums* of all sorts and natures, according as the Humours are in the Body, so it breeds that sharp *Rheum* which makes *Fistula's*: for, that Humour is as sharp as *Vitriol* or *Aqua-fortis*; and it doth in the Body, as *Vitriol* and *Aqua-fortis* doth on Metal, running about, and eating holes quite thorow. Also, this Season is subject to hard White Swellings, bred by cold, clammy, or tough Humours. The *Stone* and the *Gout* reign in every Season, but not in every Age: for, though Children have the *Stone* many times, yet seldom or never the *Gout*: But the *Gout*, although it's not the *Stone* in the Toe, yet it is an Humour which is of the nature of Lime, which is somewhat of a Hard, Dry, Bituminous Humour.

Of Cold and Hot Diseases.

A COLD Disease is apter for Cure, than a Hot: for, Cold Diseases are like Raw Flesh that the Frost hath gotten hold of, and makes it
unlike

unlike it self, by reason of the Ice hardning of it: but Warmness dissolves it, and then it comes to it self again; but by excessive Heat, it is as if one should boil or roast a piece of Flesh: for, when a piece of Flesh is boiled, roasted, baked, or the like, one shall never make it as it was, which is, to be raw again.

Of Apoplexies, and the like.

AN *Apoplexy* is a *Dead-Palsie* in the Brain; and a *Letbargy*, a *Numb-Palsie* in the Brain. And the reason, many times, why *Dead* and *Numb-Palsies*, when they take on one side, or in the Legs or Arms, and yet kill not, is, Because it hath not touched the Vital Parts, which is caused by some Obstruction in the Veins, or some of the Nerves, which either is by gross and thick Blood, or hard and crusted Flegm, or cold and clammy Flegm. But if it be in the Head (which we call *Apoplexies*) it is either caused by a Cold Humour in the Brain, which doth (as it were) congeal and freeze up the Spirits; or by a Malignant Vapour proceeding from the Stomack or Bowels; which Vapour choaks or smothers up the Spirits. And indeed, the greatest Enemy to the Brain, is the Vapour that proceeds from the Ill-affected Bowels or Stomack: for Vapour, being Smoak, ascends upward to the

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Head,

Head, which is the Chimney of the Body, where the Smoak vents out: for, the Bowels may be compared to the Hearth, the Stomack to the Pot or Furnace, the Meat to the Fuel, the Heart to the Fire or Flame, which is fed by the Liver, or Oily Substance; the Lungs, the Bellows, to keep it alive; the Head, as I said, the Chimney to gather up the Smoak; the Nose, Mouth, and Ears, the Tunnels, from whence it issues out: for, if the Nose and Mouth be stopped, the Fire of Life goeth out; and not having Reviving-air, it is choaked with its own Smoak: for, though the Pores of the Body do evaporate some of the Smoak, yet that is only the thin and subtiler Part; but if the Pores of the Body be stopped by a Cold, the Body shall grow Feverish with it, so that many times it sets the House on fire; and when the Head is Idle and Frantick, it is because the Head (which is the Chimney-top) is set on fire by the *Fever*. But the Vapour that ascends to the Head, is either a great Friend or Enemy to the Wit; for a Gross Vapour choaks the Wit, a Thin Sharp Vapour quickens it, a Cold Vapour congeals it, a Hot Vapour enflames it, and several sorts of Vapour make variety of Wit; and the several Figures, and Works, and Forms of that Vapour, which is a Smoak raised up, cause several Imaginations and Fancies, by giving several Motions to the Brain.

Of

Of a FEVER.

A FEVER is like a Stack of Hay, that is laid up half wet, and half dry: This Moisture and Drought being met together, strive for Preheminency; the Drought would drink up the Moisture, and the Moisture would dissolve the Drought; and if their Strength be equal, and the Strife be without intermission, the Stack is set on fire, caused by an equal, swift, continuatd Motion, which consumes all, if it be not quenched out by a fresh Recruit of Moistures: for, Drought takes the part of Fire, being the Child of Heat, which Heat is the Child of Fire, and so is the Grandmother of Drought. Thus a *Fever* is caused by the Humours of the Body, which being not well tempered, sets the Barn (which is the Body) on fire by the Corruption therein: for, Heat and Moisture are the Parents to Corruption. But there is a natural Heat and Moisture, which produceth Legitimate Issues; and there is also an Adulterate Heat and Moisture, from whence proceed Bastardly Diseases, which are as Numerous as Natural Children.

Of Fevers in the Blood.

BUT in *Fevers*, where only the Heat causeth the *Blood* to boil, and so to become scalding-hot, when the *Fever* is taken away, that is, when the bitter and sharp Humours are cast out of the Body by some Evacuation, or that the Fire is quenched with some cooling Julips, the *Blood* will be the same again, without any alteration, as when Water is boil'd and cold again; only in the boiling, the *Blood* may waste and evaporate forth of the Body through the Pores, as Water doth forth of the Vessel it is boiling in. But if the *Blood* be corrupted, or mixed with Humours (as Water is often with Mud) there is no way but letting it forth, drawing it out of the Veins, that the Heart and the Liver, as the Springs, may send in more which may be fresh and clear, into the Veins again; unless those Springs be corrupted, and then there is no Remedy, for then Death will alter the Course of Life in that Body. Unnatural Heat and Cold may be cured in the Vital Parts, but not when they are corrupted.

Of Sleeping and Waking.

SLEEPING and Waking, are the flowing and ebbing of Vapour: for, when Vapour flows to the Extreame Parts, it causeth Sleep (as it were) for a time, by filling up all the outward Senses, as Water doth a Pipe or a Vessel, or as Wind doth a Bladder, where nothing can be received in, until they be empty: so no outward Objects can enter in at the Five Senses, until the Vapour (where-with they are filled) be dispersed or fallen back, by contracting into a lesser compass; which being contracted or dispersed, they wake: So that Vapour in the Body, is as necessary for Life, as Food. And indeed, Food is the chief cause of Vapour; for Heat and Moisture make Vapour; and (like as Food received into the Body) doth either distemper or nourish it; so doth Vapour that flows in the Body, make Sleep sound and easie, or troublesome and unquiet.

Malignant and Corrupted Vapours, are like Malignant and Corrupted Humours: for, as Malignant Humours cause the Body to be sick or painful, so Malignant Vapours cause Sleeps to be full of Dreams, Startling, and often Wakings; though (many times) Dreams are caused by Rarified Vapours, like a Wind which blows upon the Brain, causing

causing many Motions therein; or rather furrows the groffer Vapours, causing them to role in *Billows* and *Waves*, hindring them from flowing easie and smooth; which *Tempestuous Winds* beat backward, as it were, or drive them from the utmost extent, which hinders the Senses from being thorowly fill'd, and not to have so sound Sleeps: for, when the Senses are not fill'd, the Vapours are like *Water* in a *Vessel* not half full; for when it is quite full, there is little or no Motion; though the *Vessel* be moved, the *Water* stirs not much: but when it is but half full, or three parts, when the *Vessel* is stirred, it flashes and sprinkles about.

Of not Sleeping in Fevers.

THE reason those that are in great *Fevers*, or the like hot Diseases, cannot sleep, is, that the Heat being too strong for the Moisture, it rarifies it so thin, that it is like the fore-mentioned *Wind*, which instead of Sleeping, causeth *Waking-Dreams*, that is, *Frantick Fancies*: for, there is as Natural a Degree of this Vapour, as there is a Natural Temper proper to every *Animal Body*; or else it burns the *Body*, and dries up the Natural Moisture so much, that there can arise no Vapour there-from: for it is to be observed, that the *Driest Constitution* sleeps the least; and those Sleeps they have, are short.

One

*One and the same Cause differs in the same
Effect of Sleep.*

SOME and the same things or acts, will cause Sleep, or put by Sleep: as for the Passions, sometimes Grief, Joy, Anger, and the like, will cause Sleep, other-times hinder it: The reason is, according as the Passions work inwards, or extend outwards: for, when the Passions settle or move most inwards, they draw all the Vapours backwards; and when they flow outwards, they carry Vapours with them: And as Passions many times carry out Vapours, so Vapours many times carry out Passions; as we may observe by the Effects, as Sighing, Groaning, and Weeping; also, Railing, Threatning, Cursing, Fighting, Laughing, Whooping, Hollowing, Praising, Singing, and Dancing, which are all Exterior Motions. But where they work inward, the Heart beats or works, and the Brain thinks stronglier than the Natural Constitution requires; which Motion causeth Unnatural Heat, which drinks up the Vapours; or else the Brain, or the Heart, are so strongly bound to one Object, and holding (as it were) so fast thereon, that it draws all the Powers of Life to assist. This causeth deep Musing, Heart-gripping, fix'd Eyes, and slow Pulses, which draws the Vapours so much

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inward,

inward, as almost extinguisheth the Fire of Life, and smothereth the Understanding, starves the Body, and makes the Senses unuseful; and many times the slow Motions congeal the Vapours, like Ice, making them unapt to flow.

As for Exterior Action, much Labour or Exercise causeth Vapours to flow, or produceth Sleep to those that have Gross Bodies, and to Thick Vapours (for the Vapours may be too Thick, as well as too Thin) for the use of Rest in these Bodies and Constitutions: Much Exercise rarifieth the Vapours to such a degree, that they are apt to flow to the Extream Parts, wherewith the Senses are stopped, as being full, which otherwise would not be so apt to flow: but too Lean Bodies, and Dry Constitutions, much Labour and Exercise either contracts the Vapour into so Gross a Body, as it cannot flow; or rarifies that little Vapour they have, so thin, as it evaporates out by Insensible Transpirations; or the Unnatural Drought and Heat drinks it up, so as there is no Vapour to fill the Senses to a Repose.

of AGUES.

A GUES are half-Sisters to *Fevers*, which are like Fuel half dry, set on fire by accidental Motions, and not kindled by a Natural Course. This Fuel half dry, is Humour half concocted; the other part raw and undigested, which is like Hay, or the like, not dryed enough by the Sun: So Digestion wants Natural Heat to dry, which is, to concoct the Superfluous Moisture: for, when the Moisture is too much for the Heat, although it be not sufficient to quench it out, yet it doth damp and smother in the Heat, staying the Quickness of the Motion; blunting the Edg and Sharpness, allaying the Penetrating Faculty; and the Heat being not strong enough to drink up the Superfluous Moisture at once, but only hath so much strength as to rarifie it into Vapour, which Vapour is Smoak, which Smoak is thinner and thicker, according to the quantity and quality of the Moisture, or as the Heat and Moisture doth predominate: for when the Heat is Master, the Vapour is so thin, as it flashes into a Flame, as Lightning from a Cloud, which is an *Intermitting-Fever*: but when the Moisture is Mistress, and predominates, the Vapour is more Gross; which Gross Vapour doth not only quench out that Flame caused by

the Unnatural Heat, but stops and hinders the Extenuating Faculty of the Natural Heat, like a Cloud that obscures the Sun, obstructing his Beams, which causeth the Air to be Dark and Cold. Thus in the midst of Summer, when the Sun is at the height of his Glory, a dark Cloud made of Vapour, will cause the Complexion of his Light to be of a Black-Pale, and the Day to be Cold. But when the Sun breaks thorow by degrees, he dissipates those Black and Sullen Clouds, rarifying the thinner part into Wind, and the thicker condenses into Water; the one bloweth over, the other showers down. So those that have *Agues*, their Flesh looks with a blue black-pale, and is very cold to the Touch; but when the Natural Heat dissipates that Cold and Gross Vapour that is raised from a raw or half-concocted Humour, the thinnest part spreads about the Body (like the Wind) getting into every Cranny, Corner, or Part of the Body, as Veins, Arteries, Muscles, Sinews; putting the Body into a violent and unnatural Motion, which is the Shaking-Fit; and when the Rarified Vapour is spent, the Shaking-Fit ceaseth and goes over, and then the Patient entreth into a Burning-Heat: for the Unnatural Heat, which was involved in the Grosser Vapour, as Fire in Clouds, which lightens and thunders, begins to break thorow, especially when it is helped by the Sun, which is as the Natural

tural Heat of the Body; the Body, as the Air, grows sultry hot; and the Heat, dissipating those Foggy and Cloudy Vapours in the Region of the Body, condenseth the Gross Parts into Water, which issueth forth in Sweat, as Showers of Rain. Thus when the Vapours are dispersed, and breathed out of the Body, thorow the Pores of the Skin, or otherwise, the Body is like the Serene and Clear Air, until there are more Vapours ascended from the corrupted and half-concocted Humours, which sometimes gather sooner, and sometimes are longer before they are gathered into Clouds again. This is the reason some have *Quotidians*, *Tertians*, *Double-Tertians*, *Quartans*.

Of a Heſtick Fever.

MOST *Heſtick Fevers* are caused by an excessive Heat in the Arteries, which Heat is more difficult to quench, than to stop a prick't Artery: for, in this case, Letting-blood doth more harm than good, by reason that the Moisture of the Blood strives to quench the Fire therein, or at least to temper the Heat thereof; for it is Wet that puts out Fire, not Cold: for, Hot Water will as soon put out Fire, as Cold Water. Neither can the keeping in the Blood, cure the sick Patient, though it may some short time retard Life from
C c c 3 expiring;

expiring; the reason is, because the excessive Heat not only corrupts the Blood, and melts the Fat of the Body, but it doth evaporate Life, like boiling Water, that consumes into Smoak. Thus it becomes an Incurable Disease, when once the Heat over-powers the Moisture.

of COUGHS.

THERE are many several sorts of *Coughs*, some proceeding from a Superfluity of Moisture, others from too much Heat; some from a Corruption of Humours, others from a Decay of the Inward Parts; others from sudden Colds upon great Heats; and some proceed from Wind; likewise from sharp Salt *Rheums*, and some from fresh *Rheums*. Those that proceed from a Superfluity of Moisture, are strong *Coughs*, that raise up Flegm: for in that sort of *Coughs*, when the Stomack is full of Humours, the Flegm riseth highest, like the Scum of a Pot on the Fire, or like Whites of Eggs that are put into any hot Liquor; and when the Stomack is hot, it boils up like a seething Liquor, which boiling or seething, provokes to strain; which straining is not so violent as to vomit: for, those sorts of *Coughs* are of the nature of vomiting, because of their straining, or striving, or shuffling upward, but by reason it is not so violent a
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Motion as vomiting is, it only provokes to *Cough*, bringing up Flegm, or Water, with the Motion thereof. After the like manner are such sort of *Coughs* as proceed from Corrupt Humours, and most commonly are the Fore-runners of the *Small-Pox*, *Measles*, or the like Diseases.

But *Coughs* that proceed from a great Heat either in the Stomack, or Bowels; the reason is, that the Heat causeth a great Vapour, which ascending to the Head, gathers there into Clouds of Water, where dissolving, it falls back again, like Showers of Rain; sometimes in pouring Showers, other times in mizling Rain. And the fuller of Moisture the Body is, the greater Showers of Rain fall down. This stopping the Passages of the Throat, causeth a straining and striving in the Throat, as when any thing goeth awry, or Crumbs or Bones lye in the Throat, or stop the Wind-pipe: for every part of the Body, if it be bound, or hurt, will strive and strain to help it self. But if the Constitution of the Body be Naturally or Accidentally Dry, the Vapour is thinner, and then it ariseth like a steam in a Still or Limbeck; where the Head, like the top of a Still or Limbeck, gathers that steam into a Dew, which falleth back in distilling Drops; which Drops trickling down the Throat, as Tears on the Cheeks, do rather tickle the Throat, than stop the Wind-pipe, or strain the Throat: but if the Rheum
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be sharp, or salt, it causeth a gentle smart, which is of such a kind of touch as tickling is; this provokes a faint or weak *Cough*.

But *Coughs* that proceed from a decay of Parts, are, when any Part of the Body is corrupted, which becomes less Solid; as from being a Solid Flesh, to be of a Jelly Substance, which dissolves with the least Heat, melting by degrees away; and as it melts, it falls into liquid Drops, which Drops tickle or smart those Parts they fall on: for, by reason the Inward Parts are (as it were) raw, or very thin skinned, they are sensible of the least touch: besides, there is a faint strife when the dissolved Part falls from the other; which strife tickling causeth a *Cough*; but the *Cough* is more or less, according as the Part dissolves. But these tickling *Coughs* are the most dangerous *Coughs*; for the one causeth a Consumption, the other is caused by a Consumption: for, when these tickling *Coughs* proceed from the Body, they are caused from a Consuming Part, that melts and dissolves by degrees: but when it is Distillation from the Head, it corrupts the Parts on which it falls, as Water (with a constant dropping) will penetrate thorow a Stone; much more may a Constant Distillation, corrupt a Spungy Matter, as Flesh; and according as the Rheums are, Fresh, Salt, or Sharp, the Parts decay slower or faster; for Salt or Sharp Rheums,
Ulcerate

Ulcerate the Parts, and destroy them soon.

Also, Wind will cause a tickling in the Throat, as a tickling in the Nose, which causeth *Coughs*; for *Sneezing* is but a *Cough* thorow the Nose: but when Wind riseth thorow the Wind-pipe, it causeth a *Chine-Cough*: for as long as the Wind ascends, the Patient cannot draw in Air, but *Coughs* so long, without drawing in of the breath, till they are black in the Face, being (as it were) choaked or strangled, or rather smothered almost to Death.

As for Remedies; To those *Coughs* that proceed from a Superfluity of Moisture, or from Corrupted Humours, there must be applied Purging-Medicines, and Letting of Blood: but for *Coughs* that proceed from Decayed Parts, there is no help for them: for, when the Intrals are corrupted and wasted, they cannot be restored again, nor made as they were before; nor can they be healed up, if they be ulcerated, as the Outward Parts of the Body can; for we cannot come so easily to lay Plaisters and Pulcesses to draw out the Corruption and Putrified Humour from the Sounder Parts that are not corrupted; yet there may be given or taken such Medicines as may prolong or retard the hasty Waste; which Medicines must be cooling and cleansing; as, Julips made of Borage-water, Plantain-water, with Sirrup of Succory, and Sirrup of Borage and Bugloss, and the like: also, Broths with

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Cooling-Herbs, as Strawberry-leaves, Violet, Succory, and the like: but no hot Sirrups, nor any sharp Herbs, as Sorrel, and the like; or hot Herbs, as Thyme, Rosemary, Winter-Savoury, Marjerum, or the like.

Also, I should think Almond-Milk should be very good: for the *French*-barley, that is boiled in Water, is both cooling and cleansing, and quenches out the fiery heat; and Almonds are healing and smoothing. But in these Diseases Physicians do most commonly give those Medicines which are very pernicious, as Mithridate, Brimstone, Saffron, and hot Cordials, which instead of comforting those Decayed Parts, rather enflame them, and the heat dissolves and melts them more hastily away.

Those Medicines are more proper for those that are stopped in their Stomack or Head by Cold, which hath congealed the Vapour: for, hot Medicines rarifie it thin again; although many times Cold causeth an Unnatural Heat, by stopping the Pores of the Flesh, keeping in, and hindring the Smoak of the Body from breathing forth; which Smoak smothers the Inward Parts, causing thereby a Suffocating Stoppage; whereupon Cold Medicines give the Patient more ease than Hot, as it hath been found by Experience.

But for those *Coughs* that proceed from a tickling Rheum from the Head, the best Remedies are
Issues

Issues; the next is Letting a little Blood; the third, to give the Patient Cooling-Medicines, such as I named before, especially Almond-Milk: for, it doth not only quench the Unnatural Heat, but it allays and tempers the salt and sharp Vitriols that are most commonly mixed in those Rheums. Yet there must always be a care, that they do not weaken the Stomack by over-cooling Drinks: wherefore they must drink but a little at a time, and at certain times, as not upon a full Stomack, but when the Stomack is most empty; for then it works better Effects, and hinders not Digestion. Likewise in Consumptive-Coughs, the Patient must not use any violent Exercise, so as to heat the Body; but must use Moderate Exercises. Likewise, their Meats must be leight of digestion, and rather to eat boil'd-meat than roasted; and rather Flesh-meat, than Spoon-meat, provided that they be Fine Meats, as Pullet, Chicken, young Turkeys, Partridges, and the like; young Rabbits are also good, and Pigs, Lamb, and the like; but not to eat too much at one time, nor to eat until they feel the Meat digested: for, Ill Digestion causeth an Unnatural Heat, and breeds the Body full of sharp Humours. The Salt that is in the Blood, remains more in Roast-meats than in Boil'd-meats, for the Water sucks it forth.

As for *Chine-Coughs*, those Medicines must be applied that do expel Wind, and purge away the

raw and unconcocted Humours that produce Wind.

The SMALL-POX.

S *MALL-POX*, or the like Diseases, are caused either by Superfluity of Humours (for, the Body having more than it can discharge, it lies and corrupts); or else by an Evil Diet, or an Ill Digestion, which breeds more Humours than good Nourishment; or by great Heats, or sudden Colds. Of this Disease many dye, that would otherwise live if they were rightly ordered in their Sickness; unless the Corruption hath taken hold on the Noble Parts, before it begins to break forth, and then there is no Cure; otherwise I believe it is as easily cured, as any Disease, if Moderation be used: for, those that strive hastily to throw out the Corruption by forcible Medicines (as those Medicines that are hot) do like those that take out Dirt out of a Ditch, not taking time to fling it far enough, and to disperse it several ways, throw it on a high Heap, on the Edg of the Ditch; and being too great a quantity to consist in one Body, or to keep one place, falls back again, carrying some part of the Bank or Earth it lay on, along with it. So in the Disease of the *Small-Pox*, striving to cast out the Corruption, it falls with greater violence back again.

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Besides, most commonly this Disease is accompanied with a Fever; and all hot Medicines encrease a Fever; and many times it is the Fever that kills, and not the Pox. And it is to be observed, that where one lives that hath very hot Medicines applied to him, ten will dye. But in these Diseases there must be applied gentle dilating Medicines; and those that are smoothing and healing, as Possets made with very small Ale, with Figs, Raisins, and Licquorish, boiled therein. Also a little Letting-blood is very good, especially if they be Feverish, although some account it deadly, but certainly it is a safe Remedy. As for Purging-Medicines, they are very dangerous for drawing in the Humour: but a Vomit is not amiss; for that doth rather cast forth, than draw inward: neither must they keep them too hot in their beds, nor too cold, but of a temperate heat.

Gargarizing is also very good in this Disease; for it doth not only purge the Head of Corrupted Humours, where it is most commonly over-charged; but it keeps the Throat safe and clear from Scabs, or at least mollifies them.

Of Violent Actions.

ALL Dry Bodies may use more Violent Exercises, with less Danger, than Moist, where Heat and Moisture produceth Corruption; whereas to Dry Bodies, the Heat only makes it more Dry, but corrupts not. The only Danger is, that Violent Exercise to Dry Bodies may waste the Radical Moisture, or inflame the Spirits, which produceth Frantick Fevers: but when a Moist Body is over-heated, the Blood is apt to putrifie, the Humours to corrupt, the Fat to melt, Vapours to arise: this produceth Small-Pox, Measles, Plurifies, Colicks, and very often Consumptions, by disordering or melting the Noble Parts in the Body; but especially, if a sudden Cold be taken upon a great Heat: for, the sudden Cold strikes the Heat so violently inward, that the Extraordinary Motion doth either set the Body on fire, or melts it, as Metal in a Furnace, producing an Unnatural Heat in the Arteries, and inflames the Vital Spirits therein, which produceth incurable He&ick Fevers.

The Effects of Sicknefs.

SICKNESS will destroy that in one Week, that Time will not do in twenty Years: for, Sicknefs will make Youth look Old and Decrepit, when Health makes Age look Young and Sprightly; Sicknefs burns up the Body, Time wears out the Body, and Riot tears out the Body.

Of the SENSES.

AS all Colours and Sounds that go to the Eye and Ear, must first strike and make a Motion in the Brain, before the Mind is sensible thereof; so any thing that toucheth the Body, strikes upon the Nerves; which Nerves are little Strings, or Pipes, full of Brain, and spread all over the Body; and when they are moved (as the Brain is in the Skull), then the Body is sensible: and that is the reason, that when the Flesh is bound, or press'd up hard and close, it is numb, and hath no feeling, because those Sinews where they were bound, or press'd, are stop'd, and are no more sensible of Touch, than the Eye, or Ear, or Nose, (when they are stopped) are sensible of Colours, Sound, or Scent. Thus stopping the Pores, the Body is (as it were) Blind or Deaf, Senseless and Tasteless; and this is the reason, that
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when any one is sick or distempered, they cannot eat their Meat, because the Pores of the Spungy Tongue are stopped, either by Weakness, Cold, or Drought.

The Senses of the Body, equalized with the Senses of the Soul.

AS the *Body* hath Five Senses (Seeing, Hearing, Smelling, Tasting, and Touching); so hath the *Soul*: for, Knowledge is as the Sense of Touch; Memory, as the Sense of Sight; Reason, as the Sense of Hearing; Understanding, as the Sense of Taste; and Imagination, as the Sense of Smelling, which is the most Airy Sense.

Of SIGHT.

THERE are Three Imperfections in *Sight*; The Dimness of Age or Weakness, Purblind, and Squint. Age makes all things look misty, as if there were a Veil before their Eyes; and Purblind makes all things look level, or plain, without the distinction of Parts; a Squint makes all things look double: but to look perfect and clear, is, when the Two Eyes make a Triangular Point upon the Object: or else the Eyes are like *Burning-Glasses*, which draw all the Lines of Objects to a Point, making themselves the Center.

Of

Of TOUCH.

ALL Pleasure and Pain, is *Touch*; and every several part of the Body hath a several *Touch*: for, not only the various outward Causes give several *Touches*, but every several Part receives a several *Touch*. And as the general Sense throughout the whole Body is *Touch*; so every particular Sense; as, all Colours *touch* the Eyes, all Sounds *touch* the Ears, all Scent *toucheth* the Nose, all Meat *toucheth* the Tongue; and all those strike and move, and so *touch* the Brain. And though all *Touches* are *Motions*; yet all are several *Motions*, according to the several Parts: for, all Pain comes by cross and perturbed *Motions*; all Pleasure by even and regular *Motions*; and every particular Sense may receive Pleasure or Pain, without affecting or disaffecting, or indeed without notice to the rest of the Senses: for, the particular Senses take no notice of each other. And, as I said, every several Part of an Animal hath a several *Touch*, and a several Taste: the Loyn doth not taste like the Breast, nor the Breast like the Loyn, nor the Shoulder like the Breast, nor the Neck like the Shoulder, nor the Head like the Neck. So in Vegetables, the Fruit not like the Leaves, nor the Leaves like the Rind. Thus the Objects, as well as the Senses, are different.

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Of Pleasure and Pain.

THERE are only two General *Pleasures*, and two General *Pains*; all the rest are according to Delectation, or Reluctation. The two General *Pleasures* are, Quiet in the Mind, and Ease in the Body. The two General *Maladies* are, Trouble in Mind, and *Pain* in the Body. For, Slavery can be no bondage, if the Mind can be content withall; yet the Mind cannot be pleased, if the Body be in *Pain*; it may be Patient, but not Content; for Contentment is, when the Mind desires no change of the present Condition of Life.

Of the Cause of Tears and Laughter.

ANY Extraordinary Motion in the Spirits, causeth Tears: for, all Motions heat according to their Degrees; and Heat doth rarifie and separate the thinnest Substance from the thickest, as *Chymists* know right well; and all very thin Bodies are fluent, and (as I may say) agil; and all that are fluent and agil, seek passage and vent: so that a Man in this may be simlized to a Still, as the Arteries to the Furnace of the Still, where the Fire (which is Motion) is put in; the Heart, to the Pan of the Still; where the several Passions, as
seve-

several Herbs, are put in; the Head, to the Cover of the Still, where the Vapour of Passions ascends; the Eyes to the Spout, where it runs or drops forth. Laughter is produced, as *Tears* are, by Extraordinary Motions; by which, Extream *Laughter* will cause *Tears*.

Some say, *Tears* are the Juice of the Mind pressed with Grief: but *Tears* proceed from Joy, as well as from Sorrow; and they are encreased by the moisture of the Brain; but in some the Spring is dried. All Passions are apt to pump out *Tears*; as Extream Sorrow, which contracts and congeals, by drawing all inward. And the reason why *Tears* be salt, is, because the Head is a Limbeck, which extracts the thinner part from the thicker; which thicker is purged by the Nose and Mouth: but *Tears*, which are the Essence of Spirits, become a kind of a *Vitriol*.

Of Musicians being sometimes Mad.

THE reason why *Musicians* are so often Mad, is not always Pride, bred by the conceit of their rare Art and Skill; but by the Motion of the *Musick*, which is swifter than the ordinary Motion of the Brain, and by that reason distempers the Brain, by encreasing the Motion of the Brain to the Motion of the Fiddle; which puts the Brain

so out of tune, as it is very seldom tunable again; and as a Ship is swallowed up by a Whirlpit in the Sea, so is Reason drown'd in the Whirlpit of the Brain.

The Spleen compared to a Loadstone.

THE Spleen is like a Loadstone, which draws Steel unto it; and as the Loadstone is, as it were, nourished by Steel; so the Spleen is opened and cleansed.

Of taking PHYSICK.

THE reason why most Men are addicted to the taking of much *Physick*, is out of love to Life, thinking that *Physick* prolongs it.

Of FRUITS.

MOST are of opinion, that *Fruits* are cold; which we find contrary by the Effect: for, Wine is hot, which is made of *Fruits*, Grapes, Rasberries, Cherries, Strawberries; and Sider and Perry, which are made of Apples and Pears, are hot (like Wine) too: for, it will make a man drunk, if he drink enough of it, as well as Grape-wine, or of any other Fruit. But some will say, it is the
Spirits

Spirits that are prest out , which are in the Liquor; and by laying, the Spirits grow stronger, and so become hot, which otherwise were not. I answer to that , That the pressing with the Teeth makes the Liquor not less hot , than another Press doth; and for the Age, it may grow the hotter for being sharpened ; but we find that it is very hot in the Press: for, the very Steam where they are prest , will make men drunk. And some will go into the Liquor new prest , finding a benefit in curing cold Diseases ; but no question some *Fruits* are hotter than others (though none are cold) , by having more or less spirits : but all Liquors have a sufficiency of spirits to heat , and the spirits lye in the Liquor, not in the solid Parts; for all spirits dwell in the thinnest Bodies or Parts, and are the subtillest in operation. The solid Parts of *Fruit* may be cooling , when the spirits (which are the thinnest Juice) are hot, as being baked, roasted, or boiled; where the effect of the Fire hath evaporated that Heat. But this Opinion is begot, by seeing many Women which eat much *Fruit* , become pale and sickly : so Men, by drinking much Wine, will become pale and full of Diseases; and many times will have the contrary operation of Complexions, and become very red, though the inward Cause is all one: for , in some , it soaks and dries up all the blood , or rarifies it too thin, which makes the Face pale; and in others it burns

and crusts the blood, which makes the Face red and pimpled, so that it dries the Body by the *Vitriol* Humour, and burns the Body by the Unnatural Heat. Another Opinion why they hold them cold, is, by the often Surfeits many fall into by the much eating of it; and the reason they give, is, Because it is so cold it cannot digest. I answer, That Surfeits are caused by the *quantity*, and not so much by the *quality*: for, there are many that surfeit of strong Wines, by over-charging their stomachs therewith, and so in all Meats, which otherwise are good and wholesome, if not immoderately taken, but according to their Digesting-stomacks: for, some will surfeit of that quantity, that others shall not with ten times more; such difference there is in the Natures and Constitutions of Men. There are many things whose Effect is cooling, by being applied outwardly; which applied inwardly, work the contrary: for, Vinegar cooleth outward Inflammations, but shall encrease an inward one, the inward parts being too tender for so sharp a Medicine; and all things that corrode, make too much Motion, and all Motion heats. All Lemons, Citrons, Oranges, Pomegranates, Barberries, Currans, and the like, are accounted very cooling, being inwardly taken, and also very wholesome, which may be very good and effectual, being applied to such Diseases as require a sharp Medicine, though not cooling:

cooling : but if they were cooling by their nature, as there is no great reason to believe it, having as much spirits as other *Fruits* have, by reason of their fulness of *Liquor* ; though I do not say that all sorts of *Liquor* are full of spirits, but such *Liquors* of such *Natures* ; yet the effect inwardly is hot : for, the very Corroding-quality inflames the blood more than the Nature can cool : for, all things that are sharp, have an Engraving-quality or faculty, not only to cut away Rotten and Superfluous Humours, but to eat upon the Noble Parts.

of ROOTS.

ROOTS are more nourishing than Fruits, by reason they have (in a degree) as much moisture as Fruit, and have not that acuteness which Fruits have, which cause not so many Spirits, but are soberer in their operations, and firmer : for, whatsoever hath much Spirits, can never nourish much, because it grows too near the nature of Fire ; but it fits and prepares for Nourishment, knitting, cleansing, and strengthening the Digestive Parts : but those things nourish most, where Heat and Moisture are equally mix'd, which *Roots* come nearer to, than Fruits.

of

of HERBS.

ONE would think there should be but little nourishment in *Herbs*, by reason they are so much inclining to the nature of the Earth, which is of a drying quality: but we find it otherwise by the feeding and fatning of Beasts, which live upon the *Herbs* of the Field. But some may say, That that which will nourish Beasts, will starve Men, as Hay, and the Leaves of Trees, and the like. I answer, It is only Custom which hath made it not agreeable with the Stomacks of Men, and by that reason maketh ill-digestion, and so nourisheth not. But it is not always the Meat that causeth ill or no nourishment, but sometimes the Stomack: for, an Ill Stomack shall corrupt Wholsome Meats; and a Good Digestive-Stomack shall convert Unwholsome Meat to Good Nourishment, but may endanger the Stomack in using it often, not being accustomed to it before. But above all Vegetables, there are none that have so many, and so excellent Qualities, as *Herbs*, not only for curing both inward and outward Diseases, but in preventing Diseases, besides the nourishment of Men and Beasts.

Of the Choice of Scituations.

THERE are many that will chuse places for their Habitations to live in, for the Air; though they be incommoded much otherwise, and want the Varieties of Pleasures to entertain their Lives withall: for, many think Long-life, though it be spent dully, Pleasure enough. But the Trouble and Care to keep Health, and the Fear to lose it, makes the Life not only dull (having their Thoughts only employed upon that) but troublesome, and full of vexation, with barring themselves of those things that otherwise they would willingly enjoy. Thus we make Life worse than Death, if truly considered: for, Death frights more than hurts, chiefly if it would come before Sickness. But it is to avoid Pain, not to prolong Life, that so much care is taken. I answer, The troublesome care of keeping it, is worse than the Disease it self: for, the Disease of the Body will take away the Pain in a short time; but a Disease of the Mind dwells with a Man his whole Life.

To those that would chuse a Scituation for Health, the Soil is more to be considered than the Air, though ill Air is bad; but unwholsome Air comes from unwholsome Grounds, by the Vapours that arise from the Earth; and the Sun, many times,

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clarifies

clarifies the Air but in part: for, many times, in Moorish places, the Vapours may be too hard for the Sun; and if the Sun cannot be always sufficient to clarify the Air, how should it purifie the Earth that is so solid? Unless you will say, the Sun is a Chymist, to draw Spirits; and hath the power to make the Spirit of Air, as I may call it, refined to that degree, that it becomes a Cordial and a Refresher of the Spirits of all things. But it is hurtful when it hath only so much power as to draw up Vapour, which is the thin and watrish part of the Earth, or (as I may say) the Sweat of the Earth, which is sometimes hot, and sometimes cold; and having not the power of purifying, condenseth it, and makes it thicker, and so becomes the Shadow of another Earth, and makes us as if we lived between two Earths, only the upper is thinner than the undermost: for, although the Sun is the Life to all things, out, and upon the Earth, by his Light and Heat; yet he is not so to the Bowels of the Earth: for we find by experience, that a thin Wall will keep out the Light of the Sun, and the depth of a Cellar the Heat of It: for, in the hottest Day, if one go down into a Vault, he shall be so cold, that he will desire to come into the Sun again. So as we plainly find, that the Sun doth not make Heat in the Earth, but that the Earth hath Heat of her own; and her own Heat,

Heat, with the moist Veins that are in her, produceth those numerous Varieties, of which some she casts forth, and some she keeps in: for, those Varieties she casts forth, are more of a nature than those she keeps within; for those she bears forth, are Fruits, and Plants, and the like, which only lye skin-deep, as one may say; but those she keeps within her Bowels, are more solid and firm: for, by the experience of Gold, and other Metals, we find, that she is hottest in her Bowels; for they are always found deep and low; certainly it must be a great Heat that must purifie a Metal to that degree that Gold is. So that Gold, other Metals, and whatsoever else lies deep within, are not beholding to the Sun for their Maturities, as Fruits and Plants are: and we see, those things she casts forth, are sickly and fading; and those she keeps in, are lasting and durable; which would make one think the Earth hath a more powerful Heat than the Sun, because her Effects are greater than the Sun's, setting his Light aside. The Sun ripens the Fruits of the Face of the Earth; it agitates and lightens the Air, whereby we see and breathe: but the Earth is the Mother of all Vegetables, Animals, and Minerals, and could produce a sufficiency of her self, without the Heat of the Sun. But, as I was saying before, it is the nature of the Soil that not only causeth Ill Airs, but Ill Nourishment; I mean not,

Ill in it self; but being wrongly applied: for, a Thick Air to a Sharp Constitution, is wholsomer than a Subtiler and Thinner Air: so a Glutinous is to a Sharp Constitution, better than a Salt and Penetrating Soil. So that you may compare the Natures of severall Soils, to the Natures of severall Humours and Constitutions: for, there are some Soils apt to breed Melancholy, others Choler, some Flegmatick and Gross Humours, and some Sanguine: I mean not only Dwelling upon such Soils, but eating of the Fruits and Meats thereof: for, the Sun doth not always mature the Fruits of the Earth to such a degree as to make them wholsome, especially when there is a Vicious Nature bred in the Earth: for, some Ground is apt to breed the Rot to some kind of Cattel, others the Murrain, and so severall Diseases; and as we see in low places, all their Fruit is waterish, and their Meat spungier than in the High-land Countrey, though the Sun be in equal degrees; and in Islands it is more apt to be so, than in the Continents; and therefore some parts of the Earth require much more Heat of the Sun, than others do. And again, in some places, the Earth hardly requires the Sun at all, unless it be to see the Fruits; and this alteration is not only in severall Regions of the World, but in Neighbouring-patches of Ground also; as, we shall see one Field very Fruitful, and the next Field

Field to it very Barren; some Stony, some Clayie, some Chalky; and so sundry others: some are fit to bear Wheat, others Barley, some only Rye or Oats, some Tares, Branck, and Hemp; some again so barren, that they will bear nothing but Broom and Brakes; some Grounds feed great, fat, and firm Cattel; others great, but spongy; some lean and little; and several Feedings will give several Tastes to one and the same kind of Cattel and Fruit, so that it may be distinguished by the Palate in what Grounds they grew or were fed in. But some Cattel or Plants will not thrive upon every Soil, though Rich and Good, being not proper to their Natures, or to their Breedings. So it is with Men: for, Custom may make that wholesome, which otherwise would shorten Life; and that is good for one Constitution, which would be pernicious to another: So that Grounds must be matched to Bodies.

*Of Favourites to Princes, or Princes particular
Privy-Councillors.*

A *PRINCE* that hath a particular Favourite, or Privy-Councillor, spins out the Life of his Heroick Fame, with his Favours: for, what Errors soever are committed in Government, the Faults are laid to the *Prince's* charge, as the chief

Head and Ruler: and all the Good Actions are attributed to the Favourites wife Counselling: for, if Money and Arms be raised, they will say, It is the Favourite's Popularity, not the *Prince's* Power.

If Armies march orderly, pitch methodically, fight successfully, they will say, It is the Favourite's Conduct, not the *Prince's* Prudence, Skill, nor Courage.

If Good and Beneficial Laws be made, they will say they were propounded by the Favourite, and only enacted by the *Prince*; that they come from the Favourite's Head, not the *Prince's* Heart.

If the Virtuous be Rewarded, and Offenders Reprieved, or Pardoned; they will say, It is the Favourite's Policy, not the *Prince's* Bounty, or Clemency.

In short, Nothing shall be Prudently, Justly, Valiantly, or Wisely done, but shall be thought in the present, and published in the future, To be done by the Counsel of the Favourite, especially if *Fortune* changes not her Countenance from Smiles to Frowns, whilst he is in Favour.

A Wise *Prince* makes his own Breast the Cabinet-Chamber, his own Thoughts his Privy-Councillors, his own Judgment his Particular Favourite, and his own Arm his Chief Commander

der: But, Good *Fortune* gives Fame an Applause, and Bad *Fortune* makes Fame go upon Crutches.

The Inventory of Judgment's Commonwealth; in which the Author cares not in what World it is Etablifhed.

THIS *Commonwealth* is to be composed of Nobility, Gentry, Burgeffes, and Peasants; in which are comprifed, Soldiers, Merchants, Artificers, Labourers, Commanders, Officers, Masters, Servants, Magiftrates, Divines, Lawyers, &c.

This *Commonwealth* is to be governed by one Head or Governour, as a King: for, one Head is fufficient for one Body; and feveral Heads breed feveral Opinions; and feveral Opinions breed Difputations, and Difputations Factions, and Factions breed Warrs, and Warrs bring Ruin and Defolation: for, it is more fafe to be governed by a Head, though Foolifh, than by a Factious Heart.

This Royal Ruler is to fwear to the People, To be Careful and Loving; as well as the People fwear Duty and Fidelity to him.

The

The Contracts betwixt the King and People, should be these :

That the Militia be put in the Royal Hand: for, since Power lyes in the Militia, the Militia ought to lye in the Kingly Power; for without Power, Authority and Justice are as Cyphers, which signifie nothing.

Item: That if there should be any Dispute betwixt the Royal Command, and the Publick Subjection, there should be two Men chosen, the one for one Side, and the other for the other; these to be approved of, both for their Honesty, Wisdom, and Courage, as neither to fear Power nor Censure; to be free from Bribes, Self-ends, Passions, and Partiality; Experienced and known Men in the Kingdom, or at least as Able as any in it, to decide all Differences, and conclude all Disputes, and present all Grievances to the Royal Power, and return his Will, Pleasure, and Desires, to the People: for, Great Counsels do rather ensnare all Publick Business, than rectifie Errors, by reason of their Various Opinions, and Humoursome Differences, with their Covetous Byasses, and Popular Ambitions.

Item: That the Royal Ruler shall contract with the People, Never to give Honours either for Favour,

vour, or sell them for gain ; but to reward the Meritorious, and grace the Virtuous; which will stop the Mouth of Murmure, temper the Spleen of Malice, clear the Eyes of Spight, and encourage Noble Endeavours.

Item: All those that keep not up the Dignity of their House by the Ceremony belonging to their Titles, shall be dishonoured and degraded as base, and unworthy thereof, in neglecting the Mark of their own, or their Ancestors Merits.

Item: All those that speak against Honour, or Titles, or give them not the due respect, shall never be admitted to have them.

Item: It shall be Death for any Herald at Arms, to give Arms for Price or Favour, but to those that are worthy thereof, *viz.* those that have purchased them by their Merits.

Item: All those that speak against their Native Countrey, or tell the Defects or Weaknesses of it, or rail or dishonour their Countrey-men, shall be banished.

Item: That the Royal Ruler shall have no particular Favourites, they being for the most part Expensive, Proud, Scornful, and Mischievous, making differences betwixt the King and People, by fomenting Errors until they make them seem Crimes; and creating Jealousies, by making Doubts upon the Peoples Fidelity: and Favourites most commonly

tread upon the Necks of the Nobility, and ride upon the Backs of the Gentry, and pick the Purse of the Commonalty, and juggle Justice out by Bribery; and many times unthrone Royalty, through the Envy that is born to them, which causeth a hatred to the Prince: for (perchance) this Favourite has neither Worth nor Merit, only a Flattering Tongue, that Inchantes a Credulous Prince. Therefore a Prince should have no Favourite but Justice; no Privy-Councillor but his own Breast; his Intention never to be disclosed, but when he puts it in Execution.

Item: This Royal Ruler is to have none of those Rooms they call their Cabinets, which is a Room filled with all useless Curiosities, which seems Effeminate, and is Expensive, bestowing infinite Sums, almost to the impoverishing of a Kingdom, only to fill a Room with little Cut, Carved Statues, and Models of Stones and Metals; or divers Toys made of Amber, Cornelion, Agats, Crystals, and divers sorts of Shells, and the like; which Room might be better employed, and to more use, in placing Famous and Learned Authors Works, as a Library; from which the whole Kingdom may draw Knowledg and Understanding; and the Money employed to more famous Curiosities than Shells, or the like; *viz.* in stately Monuments, which shews a Kingdom in a Flourishing Condition,

tion, and gives it a Noble Grace, and makes it a Wonder abroad, and a subject of Discourse amongst Strangers, inviting curious and inquisitive Travellers from all Nations, to view the Structures thereof.

Besides, It makes a Prince seem Effeminate; which is a disgrace to the Commonwealth: and Forreign Nations will despise it, when they see or hear that the Prince is of so mean a Spirit, as to take delight in Toys, spending his time in looking on Shells, Beads, and Babies. For, those of Heroick Spirits, take Delight to see their Soldiers in Arms, to view their Fortifications, Forts, and Frontiers; to behold their Statelike Architectures, Navigable Rivers, their Safe Havens, Sailing-Ships, with their Rich Fraights.

Likewise, They delight in Crowns, Scepters, and Thrones, by which they hold Power, and keep up Authority, causing Obedience, Fear, and Subjection; making it their Pastime to hear Suits, to decide Causes, and to give Justice; and their Sports, like the old *Olympick* Games.

After these Contracts between the Sovereign and the People, there follow the Laws and Decrees in the Commonwealth: As first, Concerning the CLERGY.

That those that exercise that Divine Function, be not preferred for Learning, but for Life; as being Honest in their Parish, or Diocese: not exacting more Tythes than their due, and being Exemplary in their Actions, Sober in their Behaviour.

Item: That no Divine shall study Controversies, or at least not dispute: for, Learned Disputes and Controversies, are apt to smother a Lively Faith, and quench out a Flaming Zeal.

Item: That no Sermons shall be preached, by reason they do more harm than good; troubling the Conscience of the Fearful, the Heads of the Ignorant, and the Ears of the Wise. But there shall be Prayers said in every Parish-Church, once a day; and the Moral Laws, the Divine Laws, and the National Laws, with their Threatning-Punishments, and Promising-Rewards, shall be read and repeated once a Week.

Item: That no Physician shall be allowed to study more than one Disease, or at least practise the Cure but of one; lest they make, by their half-knowledg and understanding, a Confusion in the Body for want of Experience.

Item:

Item: That all Suits shall be heard, pleaded, and decided, in the space of half a Year.

Item: It shall be Death for any to sell Land that is any ways engaged, or entangled, lest it should ruin the Buyer thereof.

Item: That all Landlords and Free-holders shall be bound to plant Timber for Ships, Hemp for Sails and for Cordage, if the Land be an Isle.

Item: There shall be a set-Stipend for Wages, Fees, Rewards, Sales or Purchases; also of all Merchandizes; that Cozenages, Briberies, Extortions, and the like, may be eschewed.

Item: That none shall execute the Function of two several Trades, nor be employed in more than in one Office, lest they should perform none well.

Item: That no Alchymy-Lace, nor Stuffs, nor Counterfeit-Pearls, Diamonds, and the like, shall be worn nor sold; unless the Counterfeit be sold at as high a price as the Right, or the Right to be sold at as low a rate as the Counter-feit: and, as different Sexes are distinguished by their Habits, so different Habits should distinguish different Qualities, Professions, and Degrees.

Item: That all degrees of Titles shall be distinguished by their Habits and Ceremonies, as well as by their Arms, Titles, Patents, and Creations.

Item: No Men shall wear Swords in time of Peace, but Gentlemen: and, in the Warrs, there shall be some differences of Arms, to make distinction.

Item: That no Officer, neither in Martial Command, nor Civil Government, shall be chosen or employed, but such as have Abilities to execute their Authorities, and able to discharge their Duties.

Item: Rewards shall be as frequent as Punishments; lest Industry should grow careless, and the Flame of Heroick Spirits be quenched out.

Item: None shall make Great Feasts, and Sumptuous Entertainments, but for Forreign Persons of Quality, or Strangers that travel to see the Kingdom, that they may see the Plenty, Riches, and Magnificence thereof, and may not despise it when they return to their own Native Countrey, but give cause to renown it to their Relations.

Item: All Detraacting or Slandering Tongues shall be clipt; and the more the Detraction or Slander is, the greater Slices shall be cut off.

Item: That the People shall have set-times of Recreation, to ease them from their Labours, and to refresh their Spirits.

Item: That all Noble Youths shall be bred by Experienced Age, to be perswaded, admonished, and corrected, by Grave Authority; instructed by Vir-

Virtuous Examples; taught Honourable Principles, and the practice of Heroick Actions; their only Play-fellows shall be the Muses; their Grave and Sober Companions, the Sciences; their Domestic Servants and Acquaintance, the profitable and useful Arts for the Life of Man.

As for the generality of Youth, they shall be bred to Silent Attentions, Sober Demeanors, Humble Obediences, Handsom Customs, and Graceful Arts. But for the Meaner sort of Youth, to Trades and Arts, for the use and benefit of the Commonwealth.

Item: No Children shall speak before their Parents, no Servants before their Masters, no Scholars before their Tutors, no Subject before the Prince; but either to answer to their Questions, to deliver a Message, or to know their Will and Pleasure; to declare their Grievances, to ask Pardon for Faults committed, or to present an humble Request in the most humblest manner; unless they command them to discourse freely to them; yet not without a respect to their Presence and Authority.

Item: For the generality, none shall speak, but to ask Rational, Dutiful, and Humble Questions; to request just Demands, to discourse of probable Arguments, to defend Right and Truth, to divulge Virtue, to praise the Meritorious, to pray to Heaven, to ask Mercy, to move Pity, to pacifie
Grief,

Grief, to assuage *Anger*, to make an *Atonement*, and to instruct the Ignorant.

Item: All shall be accounted *Wise*, that endure patiently, that live peaceably, that spend prudently, that speak sparingly, that judg charitably, that wish honestly, and that obey *Authority*.

Item: All Men that may live quietly at home, and travel to no purpose, or that neglect their own affairs, to follow the affairs of other Men, or decide those Men's Quarrels they shall have no thanks for; or live upon hopes of great Fortunes, or high Favours, when they may feed upon present Comfort, and enjoy humble Delights in that Estate and Condition they possess, shall wear a Fool's Cap, and a Motly Coat.

Item: That none shall live at a greater Expence than their Estate will allow and maintain.

Item: That all Spend-thrifts shall be condemned for Fools; all Gamesters for idle Miscreants; all Drunkards for Mad-men: a *Bedlam* shall be provided for the Drunkards, a *Bride-well* for Gamesters, and an *Hospital* (with Long-Coats) for Spend-thrifts.

Item: All Men that beget Children, shall strive to provide for them by their Thrifty-Managements, or Industrious-Labours.

Item: No Man shall Father a Whore's Child, or Children, unless he were sure he were the Father,

ther, which few can tell; otherwise it makes a Wife Man seem a Fool, as being Facile.

Item: It shall be accounted not only a double Crime, but a Baseness equal to Cowardise, and a disgrace equal to a Cuckold, for a Gentleman to court, or make love to a Common Whore, who is an Alms-Tub of Corruption: but if a Gentleman must or will have a Whore, let him have one of his own making, and not feed upon Reversions.

Item: That no Husband shall keep a Household-Friend, lest he should make love to his Wife, and he become a Cuckold thereby.

Item: No Married-man, or Master of a Family, shall kiss or make love to his Maid, nor Serving-men to their Mistresses, lest they should grow idly Amorous, impertinently Bold, rudely Saucy, neglecting their Duty to their Master or Mistress, through scornful Pride.

Item: In all publick Company, all Husbands shall use their Wives with Respect, unless they dishonour themselves with the neglect thereof.

Item: No Husband nor Wife, although but a day married, shall kiss each other in publick, lest it turn the Spectators from a lawful and wholesome Appetite of Marriage, to a Gluttonous Adultery; or weaken the Appetite so much, as to cause a loathing, or an aversion to the Wedlock-Bed.

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Item:

Item: No Wife shall entertain an admiring Servant, lest her Husband's and her own Reputation be lost or buried in his admiring Courtships; nor their Hearts to receive and return Love to none but their Husbands; no, not *Platonick* Love: for, the Conversation of Souls is a great Temptation to Amorous Friendship: indeed, the Soul of a *Platonick*-Lover, is a Bawd to the Body.

Item: That Dancing be commendable as a graceful Art in Maids or Batchelors; but shall be accounted an Effeminacy for Married-Men, a May-game for Old Men, and a Wanton-lightness for Married-Women.

Item: That no Woman of Quality shall receive Visits, or give Visits, but in publick Meetings; nor have any Whisperings or private Conference; that her actions may have sufficient Witnesses, and her Discourses a general Audience.

Item: That none shall Marry against their own liking, or free choice, lest they make their Marriage an excuse for Adultery.

Item: It shall be allowed for Maids to entertain all Honourable, that is, Matrimonial Suitors, until such time as she hath made choice of one of them to settle her affections upon: for, it is good reason one should take time, and observe Humours, before they bind themselves in Wedlock-Bonds; for when once bound, nothing but Death can part them.

them. But when they are once married, their Ears are to be sealed from all Love's Pleadings, Protestings, Vow-makings, High Praises, and Complementary Phrases.

Item: That none shall keep a Mistress above half a year, but change, lest she grow more imperious than a Wife made of a Widow.

Item: All Lovers shall be licensed to brag or speak well of themselves to their Mistress, when they have done no Meritorious Actions to speak for them.

Item: All those that have Beauty enough to make a Lover, if they have not Wit to keep him, shall be accounted no better than Senseless Statues.

Item: It shall not be (as it is in these days) accounted a Prize or Purchase amongst Ladies, to get (either by their Wit or Beauty) admiring-Servants, especially if they be of Amorous Natures; for then Nature drives them to her Beauty or Wit, more than her. Wit or Beauty draws them.

Item: All those that are Proud without a cause, it shall be a sufficient cause to be scorned.

Item: Eloquence shall not be employed in Amorous Discourses, nor to make Falshood appear like Truth; but to dress and adorn Vertue; that she may be accepted and entertained by those that will refuse and shun her acquaintance, if she be clad in plain Garments.

Item: There shall none condemn another Language, nor account another to be better, if it be Significant, Copious, and Eloquent, such as the *English* Tongue is.

Item: All Passionate Speeches, or Speeches to move Passion, shall be expressed in Number.

Item: That all Natural Poets shall be honoured with Title, esteemed with Respect, or enriched; for they Civilize a Nation by soft Numbers, and pleasing Fancies, more than Contracts, Laws, or Punishments, do. They also guard a Kingdom more than Walls or Bulwarks, by creating Heroick Spirits with Illustrious Praises, inflaming the Mind with Noble Ambition.

Of Noble Souls, and Strong Bodies.

THOUGH Noble *Souls*, and Great Wits, dwell not constantly, nor are always created in Strong *Bodies*; yet if Nature did chuse her Materials, match her Works, and order her Creatures rightly and sympathetically, Strong *Bodies* should have Noble *Souls*, Large Capacities, and Great *Wits* (for Weak *Bodies* are as great a defect in Nature, as Shallow Wits, or Irrational *Souls*). And surely, Strong *Bodies* and Great Wits would always go together, if the Chief and First Nature would work methodically, and not seem as if she wrought

wrought at random, and to produce by Chance, as she doth; or, if Education and Custom, which is a second Nature, had not such a prevalent power to disturb and obstruct her: for, though Education and Custom may (and doth sometimes) rectifie some Defects, and help Life; yet it doth more often puzzle Life, and incumber Nature's Works, putting Nature out of the right ways, with false Principles, and foolish Opinions; which is the reason Natural Wits are many times lost, not having time or leisure to exercise themselves (as I may say), or for want of variety of Objects; or are dull'd by tedious and unprofitable Studies, or quenched out by base Servitude and Subjection. Also, clear Understandings are darkned, sound and strong Judgments weakned, and false Judgments given, and vain Conceptions and erroneous Opinions maintained and believed, for want of the right ways to search Truth, and be instructed.

Likewise, the strength of the Body oft-times is weakned and effeminated by Luxury, Curiosity, and Idleness; which causeth Noble Souls, Large Capacities, Clear Understandings, Fine Fancies, and Quick Wits, to dwell many times (nay, most commonly) in weak Bodies; for the Better sort have most commonly more Plenty than Health, the one devouring the other; when the Meaner sort have meager Souls, and barren Brains; rude Dispositi-

ons, and rough Natures; have strong Limbs, strengthened by Exercise, and maintained by Labour; Healthful Bodies, kept in repair by Temperance, caused by Scarcity and Poverty; Contented Minds, bred by Low Fortunes, and Humble Desires; when Wealth and Dignity create Vain-glory and Pride: yet, many times, Small Fortunes and Great Wits agree best together; but Noble Minds and Great Estates, do the most good. But in this Age, although it be the Iron Age, yet those Men that have Effeminate Bodies (as tender Youths have), loose Limbs, smooth Skins, fair Complexions, Fantastical Garbs, affected Phrases, strained Complements, factious Natures, detraacting Tongues, mischievous Actions, and the like, are admired and commended more, or thought wiser, than those that have Generous Souls, Heroick Spirits, Ingenious Wits, Prudent Fore-cast, Experienced Years, Manly Forms, Graceful Garbs, Edifying Discourses, Temperate Lives, Sober Actions, Noble Natures, and Honest Hearts. But in former times it was otherwise: for, Heroick Spirits (in Masculine Forms) had double Praise, as is expressed in the *Grecian* and *Trojan* VVarrs; and Princes were bred to Labour as much as Peasants: for, though their Labour might be different, the one being Servile, the other Free; yet the Burthen and Pains-taking might be Equal: though they carried not Pedlars Packs,
nor

nor Porters Burthens, yet they carried thick and heavy Arms; and if they handled not the Sithe, Pitch-Fork, and Flail; yet they handled the Sword, the Spear, the Dart, the Bow, the Sling, and the like; and if they knew not how to Mow, to Reap, and to Thresh; yet they knew how to Assault, to Defend, and to Fight: and though they digged not the Gold out of the Mines, yet they digged Fortifications out of the Earth; and if they set not Flowers on Banks, or sowed Seeds in Furrows, or engrafted Slips, or planted Trees to grow; yet they set Armies in Battel-array, and sowed Lives in Adventures, engrafted Honour to the Stock of their Predecessors, and planted Fame to grow high in after-Ages: and though they drove not the Asses, yet they managed the Horses: and if they wanted the Art to Yoak Oxen, they wanted not the Wisdom to Yoak the Vulgar with strict Laws: and if they did not drive a Flock of Sheep to the Fold, they could lead a Number of Men to the VVarrs: and if they could not build a House, yet they could storm a City.

Thus Gallant Labours may strengthen the Bodies of Honourable Breed, and Noble Minds, freely and industriously, without any Bondage or Slavery; yea, they may row in Gallies, yet not be subject to the VVhip or Chains. But as Masculine Bodies, and Heroick Souls, had a double esteem; so Effeminate

minate Bodies, and tim'rous Spirits, or rather time-
rous Natures, had a double despising; as witness *Paris* of *Troy*. But most Nations, in those Ages, spent
their time in useful Arts, not in vain Dressings; they
wore Horse-Tails in Head-Pieces for Terror, not
Light Feathers for Shew; their Pride lay in their
Arms, not in their Clothes; in their Strength, not
in their Beauty; in their Victories, not in their Dan-
cings; in their Prudence, not in their Vanities: their
VVealth was spent in Hospitality, not in Prodigal-
ity; their Discourse was to instruct, not to make
Sport; neither (in former years) was Old-age's
Counsel refused for Youth's Advice: Age was ac-
counted an Honour, and Respect was given to the
Silver Hairs: Youth, an Effeminacy, pitied for their
Follies. Youth, in former Ages, learnt with Patience
what Age taught with Judgment; and with Pains,
what Skill taught with Industry; as, to drive Chari-
ots, ride Horses, bear Arms, hold Shields, throw
Darts, to Fence, to VVrestle, to Skirmish, to Train
Men, to pitch Camps, to set Armies, to guide Ships:
Not to Dance, to Sing, to Fiddle, to Paint, to Pow-
der, as many Men do now-a-days: Youth did then
listen with attention to Grave Instructions, and re-
ceive Reproofs with Submission, keep silence with
sober Countenance, obey with willing Hearts, and
ready Hands. VVhereas, now-a-days, Youth is
Bold and Rude, Talks loud, Speaks Nonsense, slights
Age,

Age, scorns Counsels, laughs at Reproofs, glories in Vices, and hates Virtue. 'Tis true, many will go into the Warr, and kill one another, though many times they run away; but it is rather Rashness that fights, than true Valour; where *Fortune* gives the Victory, and not *Pallas*; or rather *Time*: for, those that run first away, lose the day.

Thus, in former Ages, were Bodies and Minds match'd: but I speak of Strength, to shew that Women who are bred tender, idle, and ignorant (as I have been), are not likely to have much VVit; nor is it fit they should be bred up to Masculine Actions; yet it were very fit and requisite they should be bred up to Masculine Understandings: It is not fit for VWomen to practice the Behaviour of Men; yet it is fit that VWomen should practice the Fortitude of Men. But VWomen now-a-days affecting a Masculine Behaviour, and despising their own Sex, practise the Fashions, not the Spirits of Men; not their Heroick Actions, but their wild, loose, rude, rough, or foolish affected Behaviour. They practise Masculine Confidence and Boldness, and forget the Feminine Modesty; the Masculine Vice, and forget the Feminine Virtues; as, to talk Impudently, to Swagger, to Swear, to Game, to Drink, to Revel, to make Factions; but they practice not Silence, Sobriety, Reservedness, Abstinency, Patience, or the like; they practice the Masculine Cruelty, quitting their tender

and gentle Natures, their sweet and pleasing Dispositions. But these Actions and Humours are so far from preferring our Sex to a higher Degree, that they do debase and make us worse than other Creatures: but I beseech my *Readers* to believe, I speak not out of Envy or Spight, for I am guilty of neither; but out of Grief and Love to my own Sex. Nor do I speak of any particular Nations, but of the VVorld in general; I mean, as much as I have heard of.

Likewise, I beseech my *Readers* not to mistake me, as to think I believe that great Gigantick Bodies, or strong coarse Clowns, have the greatest VVit, and deepest Understanding; for we see most commonly the contrary; they being the most Ignorant Fools, and Cowardly Spirits: but I mean, that if they had large strong healthful Bodies, which might be obtained by Heroick Labours and Exercises; and if their Spirits were answerable to their Bodies, which might be infused by good Education; they might have a double or treble Portion of Rational Understanding: but, most commonly, large Bodies are like unpopulated Kingdoms, that are barren for want of cultivating, and become defenceless, and open to an Enemy, for want of Fortification, which is Fortitude: for, Fortitude is an Over-flow, or a Supera-bounding of Spirits; when Fear is a Scarcity, or Contracting of them. The like of VVit & Understanding; for, from the Quantity and Agilness of the Spirits

in

in the Brain, is produced **VV**it; and from the Quantity and Strength of the Spirits in the Brain, is produced Understanding. But if I were to chuse a Body, I had rather be a Pigmy, stufte with Rational Spirits, than a Giant empty of them. But, a Middle-Statute is the most becoming, a Little the most Agil, and a Great the most dreadful, like a Private Family: for, a Small Family hath the least Expence, a Great Family the most Disorder, a Competent Family is the best Governed. Or like Marriage; a Beautiful Wife delights most, a Witty Wife pleasest best, a Chast Wife makes a Man the Happiest. So a Valiant Husband is the most esteemed, a Wise Husband best beloved, and an Honest Husband makes a Wife the happiest. When a Coward is scorned, a Fool despised, and an Inconstant Husband hated. The like is a Cholerick Wife, an Unconstant Wife, and a Sluttish Wife.

Of those that Steal from Books.

IT is strange to observe the forgetfulness, the boldness, or the foolishness of many Men in the World, that will not only take Learned Men's Opinions and Arguments, and discourse of them as if they were their own, to the very face of the Authors themselves, word for word; (which seems Ridiculous and Mad): but most times they will gravely write them, as if they were never writ or divulged

before; by which Actions one would think they were of Kin to the Jack-an-apes.

Others are as Base, as those are Ridiculously Foolish, which will bribe the Printer or Book-seller to let them see such or such Copies, and so will steal out their best Fancies, or Opinions, or Arguments, and Print them before the others come out. Wherefore, it is just in the *Readers* to examine the Grounds: for, if any have done so unworthy an act, the Theft will be as easily seen; for it will appear in the Face, lying but skin-deep, but never come near the Fundamental parts. Wherefore, all Writers that Strike, Juggle, or Embrace one another, and that are Published or Printed in a short space of time of one another, are to be examined, to find out the Right and Truth, and to condemn the Thief, and punish the Crime with Reproach and Infamy.

* I call the
Chief Ruler
Judg, as
they did in
the old
time.

BUT I would have this Monarchy I make,
To have a Judg* that will Good Counsel take:
One that is wise to govern, and to see
What Faults to mend, and what the Errors be:
Making the Commonwealth his only Minion,
And striving to enlarge his own Dominion;
To love his People with a tender Care,
To wink at Frailties which in Nature are:
As just to punish Crimes, as hating Ill;
Yet sorry for the Malefactor still.

Glad

Glad to Reward, and Virtue to advance
In real Favours, not in Countenance.
Not to pay Merits with Good Words and Smiles :
(Dissembling Promises poor Men beguiles.)
Nor yet good Services (which done long past,
Ungrateful Souls will in Oblivion cast):
But have the Eye of Memory so clear,
The least good Service shall to him appear.
Nor would I have one idly to neglect
His People's safety; but so to protect
Their Lives and Goods, with all the Care he can;
With upright Justice to the poorest Man.
To be a Father to the Commonwealth,
And a Physician, to restore them Health
By purging out the Humours, which are Crimes;
Which Crimes, like corrupt Humours, breed oft-
Factious Diseases, which without all doubt (times
Would Ruin bring, if timely not cast out.
No Cruel Scarlet-Favourite to make;
Nor Pleading, Fawning, Cheating Men to take
Into their Bosome; who, with Gouty-Pride,
Straight swell so big, they must on Shoulders ride;
Or else on Noble Cush'ons they must lye,
To bear them up; but oft the Feathers flye,
If Pride do press too hard; and oft they take
Some Great Men's Fames, thinking thereby to make
(In giving Praises high) a Screen to hide
The Face of Favour, but the Tayl is spy'd.

Nor such a Judg, as one that takes delight
To play at Cards and Dice most of the Night:
Or drink till drunk, then carried to his Bed
As to a Grave, he seeming like one dead;
When he those watchful hours & times should spend
In thinking what's the way Errors to mend:
For Commonwealths that are, Kingdoms & Realms,
Like Garments, have full many a Stitch and Seams.
This Publick Garment oft the Prince must view;
Where it is rent, cause't to be stitch'd a-new,
Or else it soon wears out, in pieces fall,
And though they patch, it will not last at all.
Nor such a Judg that's tim'rous, lives in fear,
And dares not, without Guards, walk any where:
Which starts at every Noise, and cannot see,
If strange and new the Sounds and Objects be:
Suspects the Light, yet Darknes hates like Hell,
And thinks Conspiracy in's Sleep doth dwell:
And with this Fear, a Tyrant he becomes,
And causes Massacres and Martyrdoms
Of his best Subjects, free from Factious strife,
That Loyal are, and wish him longer life;
But scorn to flatter or applaud his Crimes;
And keep up Right and Honour in their Minds:
Nor are they guilty in VVord, Deed, or Thought;
But, by Suspition judg'd, to Slaughter brought:
But all this Innocent Blood that they do spill,
Like to a Sea, flows to their Conscience ill:

And

And every **Thought** that moves within their Brain,
Appears like Ghosts of Men that they have slain :
And when they dye, into despair they fall,
Or, like a Beast or Stone, no Sense at all.
Nor such a Judg that's given to the Spirit,
Or so devout for to think Heaven to merit ;
Prays Night and Day, or Beads does number; or,
Upon cold Stones, *Jove's* Altar kneels before;
Unfit in Earthly Government to Reign ;
For Prayer seldom doth a Kingdom gain ,
Nor keeps in safety from an Enemy,
But leaves his People all to Slavery :
For if he praying be, whilst they do fight,
They'l soon be taken, or be put to flight :
Jove Courage gives to Man, as well as Zeal,
And Prudence for to rule a Commonweal:
And doing Justice, pleaseth *Jove* far more
Than lazy Praying, idly to implore
His great assistance, which he seldom gives,
Unless no hope of Human Help there lives.
Jove gives Man Strength, himself for to defend;
Which if he useth not, doth *Jove* offend.
But such faint-hearted Prince, is fitter far
For private life, than Kingdom that's in Warr;
And fitter to Obey, than to Command,
Or Rule and Reign in Peace, Warr, Sea, or Land;
And fitter far it were, whilst he doth live,
That he the Sovereign Power up did give

Unto

Unto a Kinsman, or himself did chuse
 A Wife and Valiant Man, that Power to use.
 Not but Religious Orders are right meet;
 For why, Religion is the Publick Feet
 On which the Commonwealth in safety stands;
 And Ceremonies are the Sacred Hands
 To Consecrate good Custom, Duty, Zeal,
 And make *Obedience* in a Commonweal.
 The Judg I chuse, his VVisdom shall be such,
 The whole VVorld's Government shall seem not
 In which of all the Planets that must reign, (much.
 I do not care, I tell my *Readers* plain.

(writ,

O P all my VVorks, this VVork which I have
 My best Belov'd, and greatest Favourite :
 I look upon it with a pleasing-Eye,
 And Pleasure take in its sweet Company.
 I entertain it with a grave Respect,
 And with my Pen am ready to protect
 The Life and Safety of it 'gainst all those
 That will oppose it, or dare be its Foes.
 But I am sure there's none condemn it can,
 Unless some Foolish and Unlearned Man,
 That hath not Understanding, Judgment, VVit,
 For to perceive the Reason that's in it.

F I N I S.

